



**BRIEF SKETCHES OF C. M. S. MISSIONS.**

THE UNIVERSITY OF CHICAGO

BRIEF SKETCHES OF  
C. M. S. MISSIONS;

DESIGNED TO PROVIDE MATERIAL  
FOR MISSIONARY ADDRESSES.

BY  
EMILY HEADLAND.

WITH A PREFACE BY EUGENE STOCK,  
*Editorial Secretary of the Church Missionary Society.*

---

IN THREE PARTS.  
PART III.

---

London :  
JAMES NISBET & CO., 21 BERNERS STREET, W.  
1891.  
*Price One Shilling (1/6 in Boards).*



NW  
283  
HA336  
Pt. 3



## CONTENTS.

---

|                                                                                                 | PAGE |
|-------------------------------------------------------------------------------------------------|------|
| CHAPTER XVII.—CEYLON AND MAURITIUS ... ..                                                       | 1    |
| „ XVIII.—CHINA AS A WHOLE: SOUTH CHINA...                                                       | 27   |
| „ XIX.—THE FUH-KIEN MISSION ... ..                                                              | 49   |
| „ XX.—THE MID-CHINA MISSION ... ..                                                              | 71   |
| „ XXI.—JAPAN ... ..                                                                             | 93   |
| „ XXII.—NEW ZEALAND ... ..                                                                      | 117  |
| „ XXIII.—NORTH-WEST AMERICA: DIOCESES OF<br>RUPERT'S LAND, QU'APPELLE, SAS-<br>KATCHEWAN ... .. | 145  |
| „ XXIV.—NORTH-WEST AMERICA: DIOCESES OF<br>MOOSONEE, ATHABASCA, MACKENZIE<br>RIVER ... ..       | 165  |
| „ XXV.—NORTH PACIFIC MISSION ... ..                                                             | 185  |

### MAP OF THE WORLD.

---

PART I. contains Sketches of Missions in Africa, Persia, and  
Palestine.

PART II contains Sketches of Missions in India.

fr

to  
tha  
no

wh  
sig

## CEYLON AND MAURITIUS.

C. M. S. Publications, especially *The Gleaner* for March, 1890.

C. E. Z. M. S. Publications.

Christianity in Ceylon (Sir J. Emerson Tennent).—John Murray.

Eleven Years in Ceylon (Major Forbes).—Richard Bentley.

Seven Years in Ceylon (M. and M. Leitch).—Partridge & Co.

Under His Banner (Prebendary Tucker).—S. P. C. K.

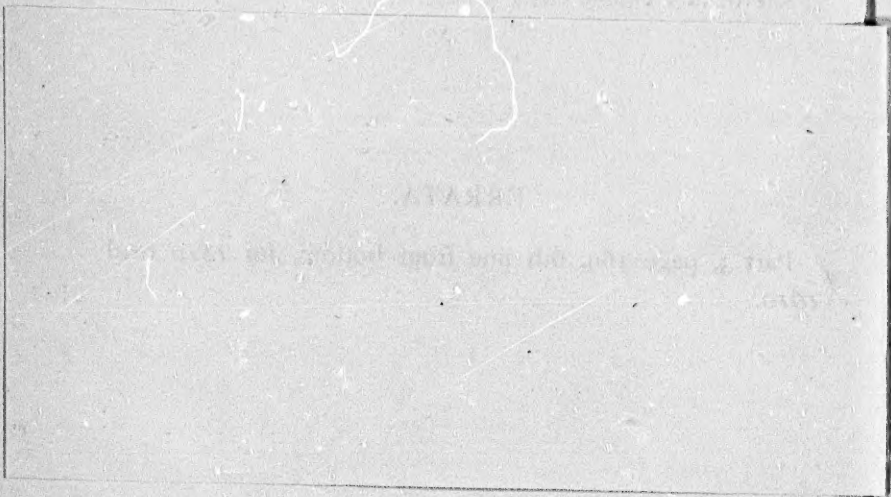
## ERRATA.

Part 3, page 169, 6th line from bottom, for *1810* read  
*1610*.

fruit to the perishing world.

Our Lord also says (ver. 16) that His followers are to "go and bring forth fruit." It has been well said that "Christ's policy, indicated for His Church, was not concentration, but diffusion."

We have two Mission-fields to consider in this chapter, which are more closely connected than appears at first sight.



IN  
xv

us  
are  
giv  
the  
Ha  
ha  
fru

to  
tha  
no

wh  
sig



## CEYLON AND MAURITIUS.

C. M. S. Publications, especially *The Gleaner* for March, 1890.

C. E. Z. M. S. Publications.

Christianity in Ceylon (Sir J. Emerson Tennent).—John Murray.

Eleven Years in Ceylon (Major Forbes).—Richard Bentley.

Seven Years in Ceylon (M. and M. Leitch).—Partridge & Co.

Under His Banner (Prebendary Tucker).—S. P. C. K.

Non-Christian Religions of the World.—R. T. S.

Mr. E. Wigram's Letters, i.—C. M. S.

Missionary Leaves.

INTRODUCTION.—“I am the true vine,” &c. (John xv. 1-16).

Our Lord interprets His own parable, and teaches us that as branches can bring forth no fruit unless they are by the act of the Creator joined to the vine which gives them sap, so men have no spiritual life, and therefore no spiritual power, unless united by the Holy Spirit to Christ. He teaches us, on the other hand, that it is through men that He gives precious fruit to the perishing world.

Our Lord also says (ver. 16) that His followers are to “go and bring forth fruit.” It has been well said that “Christ’s policy, indicated for His Church, was not concentration, but diffusion.”

We have two Mission-fields to consider in this chapter, which are more closely connected than appears at first sight.

**GEOGRAPHY AND NATIONAL CHARACTERISTICS.** — **Ceylon** is a little smaller than Scotland. Modern travellers confirm Marco Polo's statement that it is the "best island of its size in the world." It abounds in flowers, tea, coffee, cocoa-nut, and cinnamon plantations; it has much more moisture than India, and it therefore combines verdure with beautiful scenery. Adam's Peak, 6,000 feet in height, is the most famous of the mountains which are in the centre of the southern half of the island. The Natives have erect forms, and move gracefully. They want no coals, and no boots and shoes. The children are full of fun and frolic.

**Ceylon** is so near to India that large ships cannot pass between the island and the mainland.

**Colombo**, on the west coast, is the principal seat of the British Government.

**Cotta** is a village six and a half miles from **Colombo**, and is the centre of an important district.

**Baddegama**, a very beautiful place, is also inland, but far south of **Colombo**.

**Kandy**, among the mountains, was one of the ancient capitals. It is attractive to Europeans on account of its beautiful situation and its comparatively cool climate. The Natives of **Kandy** are stronger in body and mind than other Natives of **Ceylon**.

**Jaffna** is a peninsula in the extreme north of the island. **Nellore** is the most important C. M. S. station on this peninsula. Some of the districts belonging to

the **Jaffna Mission** are unhealthy, and have inhabitants who are very poor.

**Ceylon** has a population of nearly 3,000,000, and is principally peopled by Singhalese and Tamils.

**Ceylon** has also Malays or Moormen, descendants of Arab invaders, and many descendants of the Portuguese and Dutch invaders. The Portuguese have sunk very low, while the descendants of the Dutch, called Burghers, are generally respectable.

The languages most spoken in the Mission are Singhalese and Tamil. The latter is a language of South India.

**HISTORY.**—It is believed that the Veddahs, who have inhabited the uncultivated centre of the northern half of **Ceylon**, are descendants of the Aborigines.

It is probable that **Ceylon** had much population while Britain was still savage. A Chinese writer in the fourth century A.D. describes a town that had fine, wide streets, and magnificent buildings. The island has many and wonderful ruins. Invaders came from India 500 years B.C. The Singhalese (from *singha*, a lion) are descendants of those early invaders; while the Tamils, also of Hindu origin, have come more recently from the mainland, and are constantly recruited from the same source.

The Portuguese came in the sixteenth century, and were expelled by the Dutch in the seventeenth. The English superseded the Dutch in 1796. **Ceylon** was

ruled for a short time by the East India Company, and ultimately became a Crown colony.

The Kandians had always kept the Portuguese and Dutch at bay in the mountainous region, and they also resisted the English for some time. But the latter conquered in 1815, and deposed the cruel Kandian king. He had severely exacted compulsory labour, and had thus forced men into a position worse than slavery. He also put his subjects to death with torture; and his crowning offence was that he put ten British subjects to death in the same way. It is reckoned that 1,000 English and 10,000 Natives fell in the last war with **Kandy**. We can see the fruit of Christian rule and Christian work in that these wars are rendered unnecessary.

The Portuguese and Dutch, like the Native rulers, employed compulsory labour, but it was abolished by the English in 1832; and a charter was given, by which it was ruled that Natives should be as freely employed by Government as Europeans. The population has increased much since this righteous action, while it had previously been rapidly diminishing. We can thankfully recognize the work of living "branches" in many of the results of English rule, and sometimes in the good example of individuals. Christian rulers glorify God, as well as Christian missionaries (John xiv. 21). **Ceylon** is threatened with another sort of slavery. "A nation of abstainers is fast becoming a

nation of drunkards," through the increased facilities for obtaining strong drink. The British revenue is apparently augmented in this way ; but we believe that St. Paul showed us the better course when he said that he would derive no advantage from that which made his "brother to offend" (1 Cor. viii. 13).

During the last forty years the primeval forests in the mountainous regions of **Ceylon** have been cleared and replaced by plantations of coffee. A leaf disease led, in the year 1880, to the almost total ruin of the coffee-planters ; but since then tea-shrubs have been successfully planted, and **Ceylon** is again prosperous.

RELIGIONS.—The majority of the inhabitants of **Ceylon** profess Buddhism ; that religion, or rather creed, which is supposed, erroneously, to have more adherents than any religion in the world. The Singhalese are Buddhists because their ancestors came from India at the time that Buddhism was the prevalent religion in that country.

The founder of Buddhism, Sakya-Muni, or Gautama,\* if not a mythical person, was one of those reformers who have from time to time sprung up in India. He saw the evils of caste, and the evils that ensued from worshipping devils and incarnations of wickedness. He forbade traffic in human beings ; he made no converts by force ; his followers in early days showed

---

\* See Part ii. p. 41.



great zeal in translating sacred books; and if all his followers had practised what was enjoined by this so-called "Light of Asia," they would have been prepared for the teaching of the "Light of the World." But having no revelation, Buddhists have stumbled in the dark. For instance, Gautama was so impressed with the sanctity of life that he forbade his disciples to put the smallest insect to death. The practical result of this injunction is that Buddhists think little of human life, as they do not count it more precious than animal life.

We need scarcely go farther than the parable of the True Vine to see the difference between a human and a Divine ideal.

(1) Gautama had discovered that human nature in its present fallen condition was only fit to be cast forth as a withered branch (John xv. 6); but he knew nothing of the power and glory which that nature might obtain if joined to the life-giving Saviour (ver. 5):—

"Himself the example of unuttered worth;  
Himself the living sign;  
How by God's grace the fallen sons of earth  
May be once more Divine."

(2) Gautama, like other Hindus, discovered that this life is full of suffering; Christ taught that this suffering has its use (ver. 2), and bade men rejoice (ver. 11).

(3) Gautama inculcated a purer moral code than any

heathen religion inculcated ; but he denied the existence of a God, and knew nothing of that Divine Love which leads men to obey (ver. 9).

(4) Gautama, a king's son, thought to fly from evil by deserting his wife and family, by begging his bread, and dressing in rags. Celibacy and asceticism must be practised by all who follow him closely. Christ taught His humble followers to aim at a more perfect and a more self-sacrificing love to man than had ever been known before ; but, at the same time, a nobler position (vers. 12 to 15).

(5) Gautama is dead ; Christ is alive, and through Him men have access to the Father (ver. 7).

(6) Gautama believed in transmigration, and thought that he was only one of the twenty-four forms in which Buddha (the Pure One) appeared. His highest hope for himself and others was Nirvana, which has been described as "a state in which you do not know whether you are alive or dead." Christ takes a man's selfishness from him, but not his individuality, and promises him all that heart could desire (John xiv. 2, 3).

Tradition says that Gautama visited **Ceylon**, and that at another time the Princess Sanghamitta left India, her own country, that she might be a Buddhist missionary to **Ceylon**. The island is full of Buddhist monasteries. The priests have shaven heads, yellow garments, and large fans. They glide from door to door, and silently present their large alms-bowl. They

have educated boys, but never had schools for girls. Those who know these heathen lands tell us that terrible crimes are connected with much that is apparently good.

Modern Buddhism has, in **Ceylon**, incorporated much idol, and even devil, worship. An ugly piece of ivory, thicker than a man's little finger, is called "Buddha's Tooth," and is in a temple at **Kandy**. There is a nightly procession during one week in each year, when this "Tooth" is carried on the back of a richly caparisoned elephant. Huge images of Buddha are to be seen in **Ceylon**, or rather three images, one standing, one sitting in contemplation, and one reclining as if in sleep.

A convert in **Ceylon** said, "I want forgiveness of sins, and there is no Saviour, no forgiveness in Buddhism. I want to be happy after death, and there is no hope in Buddhism. I find these in Christianity." Another convert said that he saw that Christians were humble and spoke the truth; and that there was no peace in Buddhist families.

Buddhism does not, theoretically, allow caste. Caste exists, however, in **Ceylon**, but more as a social than a religious usage.

The Tamil population of **Ceylon** adhere to Brahminism.\* Devil-worship is added, and is practised even

---

\* See Part ii. p. 6.

more than in South India.\* The King of **Ceylon**, one of the principal figures in the Ramayun,† was a "demon" king.

The Goddess of Small-pox is held in great reverence. This shows that the religion of **Ceylon** is a religion of fear. All classes of Natives, including Buddhist priests, send for devil-priests when they are ill. This priest wears an ugly mask, tells wicked stories, and gyrates to please the demon. "Heathenism is a terrible reality" in **Ceylon**.

The Moormen, Malays, &c., are Mohammedan. They are distinguished by their tall hats.

The nominal Christians number almost 300,000, and are most numerous in the West, where Nestorian Christians from Persia are believed to have carried the Gospel in very early days. Francis Xavier sent one of his clergy to the island in the sixteenth century. The converts then made gave proof of being united to the Vine in so far that they suffered martyrdom rather than abjure their faith. Most of the fishermen in **Ceylon** profess Christianity, of which they first heard from the Roman Catholics.

However, it is evident that many—perhaps the majority—of these professing Christians were dead branches. A vast number of Roman Catholic converts in **Ceylon** have simply changed their idols for the

---

\* See Part ii. p. 92.

† See Part ii. p. 74.

images of some Roman Catholic saints. Hypocrisy has been a hindrance in **Ceylon**.

When the Portuguese were in power they would only employ Natives who were Roman Catholics; and when the Dutch became rulers they were equally intolerant. It is a curious fact that the English policy in India was at this time exactly the reverse of Dutch policy in **Ceylon**, for the former would give no employment to Natives who *were* Christians. When the English obtained the upperhand in **Ceylon** the Natives quickly said that they would be of "the religion of the East India Company." Then, when a little time had passed, and they had discovered that the English were perfectly indifferent as to their religion, multitudes returned to Buddhism. The coldness towards religion at first shown by the English contrasts badly, however, with the care that the Dutch had taken to erect churches and open schools. The New Testament was translated into Singhalese by Phillipz, one of those Natives of **Ceylon** who had been trained in Holland for the ministry. No copies of this translation were disseminated; but, amid all the confusion, the Master's "Word" (ver. 3) was making itself heard. Some of the books, printed by the energetic eighteenth-century missionaries in India, found their way to **Ceylon**. That fruitful branch, Schwartz,\* visited the island. Dr.

---

\* See chap. xiii.

Buchanan also visited it, and found that the only man then working among the Natives was Christian David, a disciple of Schwartz.

C. M. S.—The Mission from this Society was projected as early as 1801, when India being closed to missionaries, it was proposed to make **Ceylon** a basis for work on the continent; and at the same time to watch over the large body of professing Christians in the island. The Society was, therefore, at first attracted to **Ceylon** by its Christianity, and not by its heathenism. Work was not commenced at once, and English and American Nonconformists were in the field before missionaries from our own Church.

Four missionaries were sent by the C. M. S. to **Ceylon** in 1817. They started in December, and did not reach the island till June in the following year; they were welcomed by the Governor, Sir R. Brownrigg, but they had many difficulties. Eastern people are so accustomed to use language to disguise thought, that at first they hardly listen to what a missionary says, but wonder why he is there, and whether he wants anything from them. In addition to this, there were difficulties peculiar to the **Ceylon** Mission, for the Portuguese and Dutch had actually persecuted those who did not adopt their creed.

Mr. Lambrick settled at **Kandy**. This was at first the hardest part of the field, and had been considered dangerous as an European residence. Mr. Knight



went to **Jaffna**, while **Mr. Mayor** and **Mr. Ward** commenced work at **Baddegama**. These early workers found their Lord's words true, and that His servants were treated as Himself (John xv. 20). They were viewed by the Natives as out-castes, and it was thought pollution to come near them. The children would not even receive a plantain from a missionary. The hatred of men must have often led them to plead the promise of their Master's love (John xv. 10). The first to whom they had access were soldiers and prisoners. They spoke, as all our missionaries do, of hopes that exceed the hope of the heathen as "the heavens are higher than the earth"; at the same time, they called their hearers to a holiness that equally transcended their previous standard; and they preached that no present defilement could prevent men from claiming the heritage of a king's son.

**Cotta** was opened in 1822; and **Mr. Adley** arrived in 1824. He joined his witness (xv. 27) to that of the faithful four. Their blameless lives gradually gave them power, and they were gladdened in 1825 by seven converts; and from this time the converts began steadily to increase. There were no women among the first converts.

The first of these seven was at **Jaffna**, who had been in the habit of making incantations to appease the anger of the evil spirits. He entered **Mr. Adley's** service, and it made him angry to hear the Scrip-

tures explained; but by degrees these Scriptures made him dissatisfied with heathenism; he embraced the Gospel, and tried to convince others of its truth. This man, once a devil-worshipper, had, when dying from the bite of a poisonous snake, the joyful hope of going to one of the "many mansions" which His Lord had gone to prepare. His heathen father said of him, "Before he was a devil, but after he gave himself up to Christ, he put all evil away."

The pioneers of the **Ceylon Mission** had an opinion which subsequent experience has reversed. They thought that villages were more suitable for important missionary stations than towns, where the presence of unchristian Christians (John xv. 6) was a hindrance. **Colombo** was, therefore, not opened till 1850. It is a place where some chaplains, and other Englishmen, living branches of the Vine, have assisted, and yet the converts have been few, owing to the bad influence of dead branches.

The four places first occupied remain the principal centres of work. It is comparatively easy to understand the work at **Baddegama**, which is for the Singhalese; and at **Jaffna**, which is among the Tamils. But when we consider the work at **Colombo** and **Cotta**, we must remember that, besides the Singhalese and the Tamils, the former has an English-speaking congregation. The Mission church, which is near to a fort called Galle Face, has services every Sunday in three

languages. The church was built by Mr. Pettitt. The work at **Kandy** is divided between Singhalese and Tamils.

Evangelistic work is also in two branches.

**Colombo, Cotta, Baddegama**, and especially **Kandy** and its out-station **Kurunegala**, have itinerancies for Singhalese Buddhists. We can see how widespread the work around **Kandy** is, when we read that one English missionary superintends forty Native agents, and that the work of these agents extends over 7,000 square miles. This itinerancy numbers Buddhist priests among its converts. Mr. Higgins was its pioneer around **Kandy**. He found that his work involved walks of many miles through paddy fields and dense jungles, where he was sometimes covered with leeches, and sometimes knee-deep in water or in mud. He could not take a tent, and had to sleep in a Kandian hut, when there was no hospitable coffee-planter at hand. He found a welcome in the hut, and a rough bedstead or a mat, on which was generally thrown the cleanest cloth the owner possessed. The worst enemy was the jungle fever, which might incapacitate a missionary before his first year was over, and stop the Mission for a time.

Missionaries were sometimes told in early days that groups of villages had made up their mind and deliberately preferred Buddhism and devil-worship to Christianity. And then joyful surprises might come on returning to some of these villages, when, as occa-

sionally happened, crowds came to listen and inquire. Mr. Dowbiggin, who cares much for all the work around **Cotta**, superintends also its evangelistic agency. It is a district which knew so much of nominal Christianity, that in early days the most fervent preaching seemed to fall on deaf ears. But it is bringing forth fruit now.

Mr. Wood superintends evangelistic work among Tamils in the **Cotta** district, and the itinerancy, called the Tamil Cooly Mission, works among the coolies who are in the **Kandy** district. It owes much to Christian planters, who recognize their duty as branches of the True Vine. They have long subscribed largely to its expenses. Many now give personal help, and they have been stirred up to more diligence in this work by Mr. Grubb's special Mission. The coolies frequently worship on Sundays in the large buildings erected for coffee-stores among the mountains. The catechists are Tamil, and they use the Tamil prayer-book. The Society sends missionaries to superintend these catechists, and a missionary speaks of the catechists as being full of zeal in their efforts to win souls for Christ. Hindu coolies frequently return to India, and they sometimes return as Christians, and are therefore a blessing to the mother country. The Theosophists, or Europeans who profess to be Buddhists, are in some places trying to forestall our missionaries. Mr. Garrett desires extension. Every new lay agent costs £18 a year.

Church Councils, like everything else in Ceylon, are in two divisions—Singhalese and Tamil.

The most important part of the educational work in **Ceylon** is the College for upper-class boys at **Kandy**. The late Principal, Mr. Perry, lost his life in an attempt to extend the usefulness of this College. He had not worked many months when he took advantage of the Easter vacation to journey in search of the Veddahs. He hoped to induce some of them to place their sons under instruction. Native workers accompanied him. This journey ended in "tribulation" (John xvi. 33). A Native accidentally shot Mr. Perry through the heart. The story of the Mission may yet show that his Master accepted his devotion, and suffered him to follow Himself very closely (John xv. 13).

Missionaries who teach in this College are now and again gladdened when some of their pupils decide to be servants of God. Others come only half-way, like a young man who said, "I do believe that Jesus is the Saviour, and that the Bible is true; but I can't be a Christian for fear of breaking my mother's heart, or lest my uncle should disinherit me."

**Cotta** has a Training Institution for Singhalese; and **Kopay**, in **Jaffna**, has a similar institution for Tamil agents.

The position of women has been improved since their education has been attempted; and the influence of some is now used on the side of Christianity. It was

often used for heathenism. A woman has been known to force charms connected with devil-worship upon a dying husband who had been a pupil of the College. There have been excellent schools for girls for some time; and now Mr. and Mrs. Ireland Jones have induced ladies to go to **Ceylon** that they may instruct girls of the higher classes. Christian girls are sometimes exposed to much trial if they refuse to marry heathen.

C. M. S. missionaries, like those of other Societies, when trying to create a Christian literature for **Ceylon**, began by scratching texts on the leaves of the palmyra tree; but before long a Bible Society was established; and we read that printing-presses were set up, from which thousands of tracts were issued. Some of these tracts showed the errors of Buddhism; and they were issued at a time that the British Government was actually defraying the cost of some heathen ceremonies. Government officials therefore blamed the missionaries, and tried to stop their publications; but, happily, without effect. Mr. Lambriek prepared a complete Singha-  
lese Bible with the help of another missionary. The Buddhists have been stirred up to write tracts in opposition to those written by missionaries; and they have availed themselves largely of the works of European infidels.

Other **Ceylon** missionaries have, like Mr. Perry, died in harness. Mr. Whitley, after five years' devoted



work, was crushed to death by the falling of a wall. Mr. Alcock and Mr. Griffith worked for many years, and made their graves, in **Ceylon**; and so did Mr. Oakley, who had not returned to England during his fifty years' course. A pupil writes of Mr. Haslam, "Sacrificing his personal comfort, regardless of worldly emolument or self-aggrandisement in any form, he only sought the good of those around him." Such men may not be those that the world loves (John xv. 19), but they are the chosen "friends" of Christ (v. 14).

They had not, comparatively speaking, many converts; but we must remember that most of the converts in this Mission are taken from devil-worshippers. We have ample testimony to the change that is wrought in them. This change extends to external things. Streets once dirty are now conspicuous for tidiness. Christians are distinguished by their cleanliness and habits of industry. The hopeless expression that gathers on the face of the Buddhist as he advances in years is exchanged, on a Christian's countenance, for a look of peace; and the Christians subscribe liberally to the needs of their own Church. One of the earliest catechists received his first impressions from a disciple of Schwartz. This man lived, like his friend Mr. Adley, to be very old. Mr. Griffith, who was near him at the last, testified that his joy "was full" (xv. 11).

Some of these converts have received orders. Mr. Gunasekara, now at **Kandy**, succeeds his father in the

ministry. His father was one of the two Singhalese who were first trained by Mr. Fenn. He sent a message to the C. M. S. from his dying bed, which thanked them for having been the means of his own conversion, and that of his wife, nine children, brother, and sister.

The converts have shown much Christian meekness under persecution. For instance, an old evangelist, Abraham, received a violent blow in the eye while preaching; but he refused to make a charge against his assailant, saying that he was ready to suffer more for his Lord.

A young Burgher girl, burnt to death by an accident, had "joyful hope and trust" when dying in agony.

A missionary who lately arrived in the island testifies to the fruitfulness of converts. He writes that he is almost startled to find the high level of Christianity which is held up before these people, and that they see sin in some actions which are hardly considered sinful in England. "Every converted man, and not special ones only, is expected here to be so wholly devoted to the Master as to be ready to live on rice and water, and to resign all his position and prospects, if the Master so calls. And such consecration, when it exists, does not appear to be pointed at as anything extraordinary."

Bishops Corrie and Heber visited **Ceylon**. The latter consecrated the church at **Baddegama**. **Ceylon**

became an independent diocese in 1845. The present Bishop wishes his chaplains to work among the heathen, as well as among the Europeans.

The C. M. S. **Ceylon** Mission has 7,000 adherents, and is very strong in its schools.

**Mauritius**, so called from Maurice, Prince of Orange, is near to the coast of Africa, and on the route from the Cape to India; and, like **Ceylon**, its inhabitants have, for the most part, come from India. It is a little larger than Hertfordshire, has a rich soil and picturesque scenery. It is surrounded by small islands; and there is some C. M. S. work on one of these, **Mahe**; which is one of the **Seychelles** Islands.

**Mauritius** has 500,000 inhabitants, which are principally Hindus, but Chinese immigrants, and descendants of the French, are among the motley population of the island. The inhabitants of the **Seychelles** are principally African.

**Mauritius** was uninhabited when discovered by the Portuguese in the sixteenth century. The Dutch followed them as in **Ceylon**, colonized the island for a hundred years, and peopled it with slaves from Madagascar and Africa. The French took possession of the island when the Dutch had abandoned it, and introduced the sugar-cane, which was cultivated by the large slave population. It was finally captured by Great Britain in 1810, who abolished slavery in 1834, and since that time its history has continued to resemble

the history of **Ceylon**, in that its coolies, or hired labourers, have come from India.

**Mauritius** was, therefore, never inhabited till it was colonized by professing Christians. Its religions are similar now to those of India. In early times the Roman Catholics baptized the slaves, but gave them little or no instruction. When the latter were liberated by the English they would have listened to the Gospel if preached by their liberators; but this opportunity was missed by our countrymen.

In studying the history of the **Mauritius** Mission, we meet with many branches that previously "brought forth much fruit" in India and in **Ceylon**. For instance, Mr. David Fenn and Mr. Septimus Hobbs. The former had been associated with Ragland\* as an itinerating missionary in Tinnevely; and he paid a visit to **Mauritius** in 1854, for the sake of his health. He found, while there, that the Hindu immigrants listened willingly to the preaching of the Gospel. Catechists from the mother country of these Hindus were then being employed in the **Ceylon** Mission, and Mr. Fenn advised that the same plan should be tried in **Mauritius**. The necessary funds were at first supplied by a C. M. Juvenile Association in India. Mr. Fenn said that he only found nine Christians among the Hindu immigrants, but the agent that he chose,

---

\* See chap. xiii.

Charles Kushali, lived to see those nine grow into an organized church.

**Mauritius** has three principal divisions of work—(1) those coolies who speak Tamil; (2) those coolies who speak Bengali or Hindi; (3) the Africans in the **Seychelles**.

There are now five Pastorates in **Mauritius**. Native ministers and lay agents work in these Pastorates, and they are superintended by three English clergymen. One of these, the Secretary of the Mission, is chairman of the Native Church Council, where five languages are spoken, including Chinese; while the Report is published in a sixth, English.

We can see some of the difficulties of this small Mission. Most of the planters in **Mauritius** and the **Seychelles** are Roman Catholics; and they naturally help the Missions of their own Church. Roman Catholics here, as elsewhere, represent to C. M. S. converts that there is no salvation outside the Church of Rome. Besides this, the population shifts. Hindus, after amassing a little money, return to their own country. And if this is true of many Hindus, it is true of nearly all the Chinese. Missionaries have not, therefore, the opportunity of watching their converts, and ascertaining that the latter are living "branches." On the other hand, it has sometimes happened that Hindus or Chinese have accepted the Gospel in **Mauritius**, and have carried it back to their own countries.

The **Mauritius** missionaries have worked much in the cause of education. They have an important Orphanage. The C. M. S. work in the **Seychelles** is an Industrial Institution for Africans, the children of liberated slaves. These children had been landed by our squadron, and our missionaries pleaded that something should be done for them. The present superintendent was a member of the Lay-Workers' Union.

Travellers from various countries as they pass **Mauritius** can buy the Scriptures in their own tongue at the Bible Dépôt. We hear that "Arab gentlemen may be seen driving a bargain for Urdu Bibles, or inquiring for the controversial works of Dr. Pfander."

**Mauritius** became a diocese in 1854. The professing Christian shave trebled during Bishop Royston's episcopacy.

The **Mauritius** Mission has 2,000 adherents.

CONCLUSION.—The parable of the True Vine is full of lessons, and the **Ceylon** and **Mauritius** Missions give us illustrations of these lessons.

(1) All who labour for the extension of God's kingdom are sometimes tempted to think that they can further this cause by swerving from His commands, either to the right hand or to the left. Our Lord, while commanding us to bear fruit (and thus extend His kingdom), teaches us that we can only do so as we "abide in Him"; i.e., work according to His commands, and depend wholly upon His Spirit for power to do so,

knowing that "without Him we can do nothing." The history of Christianity in these islands warns us against dependence upon gorgeous ceremonial; against countenancing idolatry on the plea of conciliating the heathen; against encouraging any man to profess Christianity by giving him a hope of worldly advancement; and against administering the sacraments except in accordance with God's commands. On the other hand, the harm done by the many years of English indifference warns us against ignoring the important part that God gives to man in this great work. No consciousness of their own insufficiency should prevent men from obeying their Master, and going forth to work greater things than He worked (John xiv. 12).

(2) We may look at a vine, and we may not be able to judge whether all its branches have that mysterious thing, life. But one thing we can see, if it is there, and we watch sufficiently: and that is fruit, the sign of life. Sometimes we see it where we least expect it. The history of Christianity in **Ceylon** gives us the hope that, even in the darkest times, there have been living branches; but we see also that some which once seemed promising have proved dead. There are many and blessed signs of life in our own **Missions**; but it is a reproach to us who are at home that they are not sufficiently supplied with men; and that a missionary, while he is in the midst of his itinerating work, may sometimes be stopped, because he is wanted elsewhere.



(3) Travellers in Italy tell us that when the vine is pruned, it seems to the uninitiated to be almost destroyed. This should surely be an encouragement to our brothers and sisters in the Mission-field, who are often so deeply tried.

“ Such sharpness shows the sweetest Friend ;  
Such cuttings rather heal than rend,  
And such beginnings touch their end.”

(4) Our Lord tells us that fruit shall remain. These Missions show that those who have gone to their rest still have fruit in this world. But we look for a deeper meaning in those words. For instance, while we rejoice to see that Christian love is taming the fierce Kandians, we look upon the change that is taking place in some of these men as a token that they shall bear fruit for ever and for ever in one of the “ many mansions.”

(5) If we abide in Christ ourselves, prayer and sacrifice will ensue, and the other branches will be strengthened. The Church would bear fruit for the whole world, if all her branches kept the commandments of the Lord Jesus Christ, and she thus became one great missionary society.

(6) We must glance at the other side. Church history illustrates the teaching of John xv., Rev. ii. and iii., and Ezek. xv., as to the fate of dead branches.

C

T

L

C

L

C

S

## CHINA—AS A WHOLE; SOUTH CHINA.

C. M. S. *Atlas, Intelligencer, Gleaner, Annual Report, &c.* ; especially  
*The Gleaner* for October, 1890.

China as a Mission Field (Archdeacon Moule).—C. M. S.

The Religions of China (Legge).—Holder & Stoughton.

Wanderings in China (C. F. Gordon-Cumming).—Blackwood & Sons.

The Cross and the Dragon (Rev. B. C. Henry).—Partridge & Co.

Conquests of the Cross (Edwin Hodder).—Cassell & Co.

The Forward Movement in China (Contemporary Review, Oct., 1890).

Mr. E. Wigram's Letters, x.

Missionary Leaves.

INTRODUCTION.—Jesus said, "If ye have faith," &c.  
(Matt. xvii. 20, 21).

It would hardly be more ridiculous to the eye of sense for two or three men to attempt to move Deodunga, the highest mountain in the world, than for the few missionaries who first went to **China** to expect to alter faiths, customs, self-satisfaction, and prejudices that have not changed much since time immemorial.

The work has not been helped by English statesmen and soldiers. On the contrary, the business that has taken so many of our countrymen to **China**, the opium trade, is a hindrance.

Missionaries to **China** seem, if it were possible, to have needed more faith than those who went to other countries. They were at first despised by the Chinese, and the Englishmen in **China** considered them, at the

best, mistaken enthusiasts. Even the C. M. S. Committee were inclined to think the mountain, on some sides, too strong, and would have withdrawn from stations if it had not been for the representations of those in the field.

Some missionaries worked for years and "died in faith," without knowing that any impression had been made upon the mountain.

GEOGRAPHY, &c.—**China** was the Sin of the ancients, probably the land of Sinim of Isaiah xlii. 12, the Cathay of the mediæval world, and is called by its own people the "Middle Kingdom," the "Celestial Empire."

**China** proper has an area of about 1,300,000 square miles, and therefore is in extent similar to British India. The population is variously estimated from 250,000,000 to 380,000,000; but unlike the population of India, the Chinese are nearly all of one, black-haired, race; though missionaries have lately discovered remnants of primitive races. If, however, we consider the whole Chinese Empire, we must include Thibet, Chinese Tartary, Mongolia, Manchuria, and the Cochin Chinese peninsula. These countries, added to **China** proper, more than double its extent, but add only 23,000,000 to its population.

**China** has various climates; Peking, for instance, has hard frost for three months in the year, while Canton is in the tropics. The long lives of several missionaries make us hope that the climate is not, on

the whole, unhealthy. The Chinese have long lives themselves.

**China's** wall is on the north, and is 1,200 miles in length. It looks like a great snake, for it disdains "mountains," and goes to the top of them if necessary.

Deodunga, "God's Hill," is on the confines of the empire. **China** has splendid rivers, the most notable of which are the Yang-tse-Kiang and the Hoangho, or Yellow River. The latter is called "China's sorrow." It changes its course, and suddenly overflows its banks; and thus causes terrible famines.

**China**, unlike India, abounds in large cities. It offers facilities to missionaries, in that it is full of buildings of which the rent is cheap. But although there is much beautiful architecture, the streets are for the most part narrow and badly paved, and the houses are often in ruins.

Bread is the principal food in the North, and rice in **Mid** and **South China**. It is said that a man of the poorest class may live on £1 a year; and this class will eat puppy dogs, cats, frogs, rats, and snakes. The rich have much delicate cookery, but they eat eggs that are many years old.

The Emperor is an absolute monarch, though advised by a Cabinet Council. He is the only Sovereign in the world whose subjects are similar in number to those of our Queen. The Chinese have believed, till the last few years, that all other Sovereigns were vassals of their

Emperor. The system of government is elaborate, but justice is hard to obtain, as the magistrates receive bribes; and it appears that the Chinese army is inefficient, because so many people receive money from the Government without performing the duties for which they are paid. Domestic slavery is practised; and the slaves, though they are sometimes kindly treated, may be sold, and even beaten to death.

If the possession of coal is the secret of a nation's prosperity, **China** may ultimately become the most powerful empire in the world. But opium is now planted in so many parts, that it is interfering with the cultivation of grain and other useful things. This disastrous change has been in some measure the cause of the dreadful famines from which **North China** has lately suffered.

The Chinese were a civilized people for thousands of years before ourselves, and had poets and philosophers. They understood printing five centuries before we did; and they have also long had the magnet, paper money, gunpowder, silk, german silver, and lacquered ware. The men are constantly examined in their ancient books or "classics." Four degrees are given, and men rank according to the degree that they take. The word "literati" is therefore synonymous with "gentry." The first degree simply exempts them from torture and corporal punishment. If they pass the fourth, they are considered fit for the highest offices of State.

Chinamen bet upon the candidates for these degrees as Englishmen bet upon racehorses.

The effect of Chinese education is to strengthen the memory, so much so that some students in C. M. S. Colleges can repeat the whole of the Gospels. The Chinese have always been astronomers ; but they have not studied the history of other countries. A change in this direction seems to be approaching.

Girls had hardly any education till Mission schools were opened. Women are not shut up together, as in India, but they lead a very secluded life. They are despised, and have learnt to despise themselves. A missionary's wife heard a Chinese lady say, "Do you know what that foreign woman said? She asked if *I* could learn to read!" This was said in a tone which we might use if we said, "She asked if *I* could learn to fly!" These ladies, when taught, have proved as intelligent as their English sisters; and the Chinese observe that the Gospel leads to a man holding an umbrella over his wife in the street!

Infanticide is much practised. It is reckoned that in some provinces only seven-tenths of the female children are allowed to live.

Language is one of the hills of difficulty that is yielding before Christ's servants. We have, first, the Wenli, a language said to be more ancient than the Chinese themselves. It is written, but it is never spoken. When it is read, the reader must say his words



as we should were we interpreting the figure 3, saying *three, trois, or drei*, according as our audience is English, French, or German. But this only shows us part of the difficulty. Ideas are expressed instead of words, and there are thousands of characters.

Secondly, we have the **Mandarin**, the official language of **China**, and one which most of the Chinese understand. Dramas and novels have been written in it in ancient times. The Bible has been translated into it, and it is now much used in Missions.

Thirdly, we have the numerous dialects, or vernacular languages, of different places. Some say that it would be possible to gather six or seven hundred Natives of **China**, not one of whom could understand the others. Translation into these dialects is a work that is begun, and is being prosecuted.

To return, the Wenli, with its tremendous difficulty, its thousands of characters, must not be neglected by missionaries. The Chinese are deeply attached to it, and no man is considered to be well educated who does not understand it. The Bible has been translated into Wenli.

Missionaries, in some places, have adapted Roman letters to the **Mandarin** and other Chinese languages; and, in consequence, reading may now be acquired by the masses. It takes only a few weeks, where it used to take years. Women are being taught to read, and a Scotch missionary has invented a system whereby the

blind may learn to read. All this recommends Christianity to the Chinese. They are kind to the blind, and appreciate benevolence. "Chinese Gordon," Lord Wolseley, and many missionaries have testified to the personal valour, the mental power, the persistency of the Chinese. When once they apprehend truth, they are ready to teach it, and many have shown themselves ready to die for it.

**HISTORY.**—Scholars make three divisions in Chinese history.

(1) Fabulous history, which dates back two or three million years.

(2) Shadowy history, which dates two or three thousand years back.

(3) Authentic history, which dates from the eighth century B.C., since which time **China** has been governed for the most part by Native dynasties.

We will only deal with the third period in this chapter, and remark that Tsin, 250 B.C., was the Emperor who consolidated **China**, and built the Great Wall.

Since Tsin's time the Chinese Government has three times invited the help of foreigners against enemies without or within.

(a) They invited the Mongol Tartar, Kublai Khan, in the thirteenth century A.D. to help them to drive out the Manchu Tartars. Kublai Khan became their Emperor.

(b) They invited the Manchu Tartars to help them to suppress a rebellion. The Manchus founded the present dynasty.

(c) They invited the English in this century to help them to suppress a rebellion called the Tai Ping rebellion. The English allowed "Chinese Gordon" (General Gordon) and other Englishmen to help them, and this rebellion was suppressed.\* But Gordon was a Christian. His motive was not ambition and worldly gain, but desire to prevent anarchy and bloodshed. The result has been to give England a great moral power over **China**.

But we must go back to the beginning of this century to show what a powerful influence for good and evil England has exercised over **China**. Lord Amherst was sent in 1816 to arrange a commercial treaty. He journeyed to Peking, and was told that the Emperor would not receive him unless he prostrated himself, and thus acknowledged that the King of England was vassal to the Emperor of **China**. There was nothing left to him but to return.

England has finally forced free trade upon **China** by her cannons,† and she has not recognized that opium is such a very bad thing, that it is only allowed to be sold at home when marked *poison*; and that we break the Sixth Commandment if we demand an open market

---

\* See p. 75.

† See p. 53.

for it. We have had two "Opium Wars" with **China**, and these wars have had two principal results—an open market for opium, and an open door to foreigners in all parts of the empire.

Missionaries have availed themselves of this open door.

The Chinese have struggled against the opium trade. One of their emperors said, when offered the assistance of the British Government in securing duties on opium, "It is true I cannot prevent the introduction of the flowing poison; gainseeking and corrupt men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people."

Sir Thomas Wade, once Minister in **China**, says of opium, "It is to me vain to think otherwise of the drug in **China** than as of a habit many times more pernicious, nationally speaking, than the gin and whisky drinking which we deplore at home."

A Chinaman says, "Smokers when asleep are like corpses, lean and haggard as demons. Opium-smoking throws whole families into ruin, dissipates every kind of property, and ruins man himself. The youths who smoke shorten their days; those in middle life hasten the termination of their years. It wastes the flesh and blood until the skin hangs down in bags, and their bones are as naked as billets of wood. When the

smoker has pawned everything, he will pawn his wife and sell his daughters."

Mr. Hudson Taylor says, "Hundreds of thousands of Chinese annually destroy themselves to escape the miseries brought on by the use of this drug." He doubts that the miseries of the slave trade in Africa are greater than those inflicted in **China** by the use of opium.

Other missionaries have said that if the people in England could see for one hour the poverty and wretchedness, the ruin and death, caused in **China** by the use of opium, they would be horrified.

The question is complicated by the fact that the Chinese have lately planted opium in vast quantities. They said that they hoped first to drive out the foreign opium, and then stop its cultivation in their own country. It is doubtful whether the Emperor would now have the power to do this.

But if we have partly led them into this fault, it makes it the more imperative that we should try to undo the past. The only defence made for the opium trade is that England, the strong country, cannot afford to do right. There are those among us who think that they see a way through the financial difficulty; but if it were not so, should we not say—"Fiat justitia, ruat cælum"?

We should the more try to be just to **China** when we observe that the mountain of prejudice with which the

Chinese have regarded "Western barbarians" has, in spite of this opium trade, to a great extent become "a plain." We cannot but think that this is, under God, principally the result of missionaries' work; and also of any Christian example, Christian kindness, Christian justice shown by civilians, soldiers, or merchants.

The last thirty years have seen great changes. The Emperor has allowed steamers, authorized the first railway, employed European officials and commanders for his troops; he is allowing Western education; he is leaving his mysterious retirement and receiving ambassadors as other sovereigns do.

He has opened the door and let the Westerns in, but, in far greater proportion, his own people have gone out. They emigrate now to all parts of the world; and they work so hard, and at such low wages, that they are said to be the only people in the world that "the Anglo-Saxon race fears."

Assuredly the mountain is moving. Will it be for evil or for good?

RELIGIONS.—**China** has traces, like India, of the worship of the One Great God. The Emperor, as the representative of the people, annually worships the invisible "Heaven."

The people, as a whole, have perhaps less belief in God than any other people in the world. Other missionaries confirm Dr. Morrison's judgment that **China** is "a land where the Creator of the universe is for-

gotten," where "Satan keeps his throne; but the duties of the second table of the law are still discerned."

The principal religion is still what it was in ancient times—the worship of ancestors,\* and the consequent dread of evil spirits,† many of whom are worshipped as idols. But the Chinese have their established religions, and it appears that one man may, if he wishes it, hold all three. The founders of these three religions saw that there was a great mountain of wickedness to be assailed. Their efforts to demolish it with their own hands are deeply interesting; for they knew nothing of the "mighty power of God" (Luke ix. 43). The Chinese may owe to their ancestors the cohesion of their Empire for so many years; and it may be that, through some of their teaching, the Chinese are the better able to discern that Jesus Christ is "a prophet mighty in deed and word."

Laotze, Confucius, and Gautama, or Buddha, were all born about 600 B.C.

(1) Laotze, the founder of Taoism, taught monotheism; but the Taoist priests have fallen very low, and are now quacks who pretend to have imps in jars.

(2) Confucius (or Kong-futze) gathered up all the ancient good and moral sayings. He was a hater of caste, and said, "Within the four seas all are equal." He also said, "There are two good people, one dead, and the other not yet born." His follower Mencius

---

\* See chap. xix.

† See chap. xx.

(or Meng-tze) said, "If I cannot keep the two together, I will let life go, and keep righteousness." But Confucius was beneath Laotze and Gautama with respect to the forgiveness of injuries. He said, "If I am to recompense wrong with kindness, how can I reward kindness?" Confucius and Mencius acknowledged the duties of five relations—ruler and subject, father and child, husband and wife, brother and brother, and friend and friend; but they said nothing of duty to God.

(3) Buddhist missionaries\* came from India to **China** 60 A.D. The Buddhist religion has deteriorated more in **China** than in any other country. Its priests are ignorant, and its temples in ruins.

The Chinese have had their classics, or ancient books, for 2,000 years. Outside the Bible, there is no purer book; for they not only enjoin abstinence from sin, but the practice of many virtues. But the knowledge of God has gradually died out, and those few who are not idolaters are agnostics. What is the result? We speak of people at home as being "worldly," but the Chinese are so to a degree that is hard to realize. They are "of the earth earthy."

**China** was overrun by the Mohammedans in the seventh century; and it now has many millions who follow the false prophet. A colony of Jews has also been found.

---

\* See chap. xvi



We proceed to speak of that faith which we know to be "the power of God" (1 Cor. i. 18).

Nestorian missionaries came to **China** before the Mohammedans came. A monument found at Singnanfu, in Shensi, says that Christianity had spread everywhere at the end of the seventh century. It was extinguished after some hundreds of years by persecution.

Roman Catholic missionaries went to **China** in the thirteenth century. Many of them were devoted men, others became politicians.

There is a beautiful link between ancient and modern work, which shows the influence of a forgotten labourer.

" Acorns which the winds have scattered  
Future navies may provide ;  
Thoughts at midnight, whispered lowly,  
Prove a people's future guide."

A portion of the Chinese New Testament, and a Latin and Chinese dictionary, were found in the British Museum at the end of the last century. The discovery of this Testament had some influence upon the determination of the London Missionary Society to send Robert Morrison to **China**. He did not understand the characters, but he transcribed them, and thus prepared himself for the construction of a mighty tool (Jer. xxiii. 29) —the Bible translated into Wenli.

Missionaries in later years have often been tempted to give way to a feeling of fatuity when they found themselves alone, or nearly alone, among the Chinese

multitudes. But what must Morrison have felt when he had for years to be content with a school of two or three boys, and a congregation that sometimes had three members, and sometimes only one? And these were taken from the lowest class, for all respectable Chinese scorned him, and thought themselves bound to protect their country from such intrusion. He lived in two small rooms, and scarcely dared go out, lest he should be noticed, and sent away before his work was done. His own countrymen for some time thwarted rather than helped him; but his knowledge of Chinese enabled him to perform important services for the British Government; and he lived, like Carey, to be much respected. But he hardly saw the mountain tremble; and his successor, Dr. Gutzlaff, when trying to ascend the Min, was turned back by armed men.

Dr. Morrison had the faith that removes mountains, but it is doubtful whether he thought that the present state of things would come so quickly. The Emperor, who fulminated an edict against Christianity in 1836, fifty years later promised it his protection, saying it taught men to do right. There are missionaries from various societies in seventeen out of the eighteen provinces of **China**. These missionaries, including ladies, now number about 1,300; and they appear to have doubled during the last ten years. The Native Christians are increasing more rapidly. It is computed that the Protestant societies have in **China** 100,000 adherents.

Missionary work has also been prosecuted among the Chinese at Melbourne and in other places.

The conference which met at Shanghai during May, 1890, reckoned that there were still eighty millions in **China** beyond the sound of the Gospel. They asked for 1,000 new missionaries. If the latter went forth, each new missionary would have to preach to 80,000 people.

“ Go in the spirit and the might  
Of Him who led the way ;  
Close with the legions of the night,  
Ye children of the day.”

C. M. S.—The Society considered the possibility of entering **China** in very early days.\* They sent Mr. Squire to inquire in 1836. He did not consider **China** open, but lived and worked for some time at Singapore, which is English property, and has many Chinese inhabitants; and at Macao, which is Portuguese property.

The year 1842 was the year in which the C. M. S. Mission to **China** as a whole began. War had thrown a few places open, and a friend who called himself “Less than the Least” had given £6,000 that an attack should be made on the great mountain. Mr. George Smith and Mr. McClatchie had the honour of leading the attack. The latter settled at once in Mid **China**;† the former continued “in journeyings

---

\* See chap. i.      † See chap. xx.

often," considering the best points of attack. He was driven home by illness, but returned in 1849 as Bishop of **Victoria**. As a Colonial Bishop, he had the charge of the various English congregations, with their chaplains and churches, which were now springing up in the safe parts of **China**; but he ever aimed at the evangelization of the natives. This Bishopric, the first belonging to the Church of England in **China**, was founded by "A Brother and Sister." The same anonymous friends founded St. Paul's College at **Victoria**, for the education of young Chinamen, under the Bishop's direction. A small Native congregation was the immediate result of this college.

Bishop Smith then asked for C. M. S. missionaries, and **Hong Kong** was occupied by Mr. Stringer in 1862. It is in the southern division of **South China**, which is the latest in time of the three divisions of C. M. S. work in **China**, although the first in the cycle. Before passing to its description, we note that C. M. S. missionaries also went to Peking in 1862. Mr. Burdon was the first missionary, and much useful work was done by him, by Mr. and Mrs. Collins, and by Mr. Brereton. The S. P. G. took the charge of Church Missions in this part of **China** in 1880, when one of its missionaries was consecrated its Bishop.

The province of **Kwantung**, in **South China**, is twice the size of England, with a population of nineteen millions. The closely adjoining island of **Hong Kong**,

being English property, is the only place where missionaries work with exactly the same protection that they have in India.

The beautiful city of **Victoria** is the capital. The population shifts, for coolies come and go, and many evil-doers who escape from Chinese law go to **Hong Kong**. There are some English troops at **Hong Kong**.

**Canton**, the capital of **Kwantung**, is a Treaty port. We shall speak more of these Treaty ports soon. **Canton** had a colony of foreign merchants before it became a Treaty port, but these foreigners were once in great danger from the Chinese.

**Pakhoi**, also a Treaty port, is at the extreme west of **Kwantung**.

The three principal stations give us samples of different methods of carrying on Mission work.

**Hong Kong** has a resident English missionary. Mr. Ost has filled this post for some years. It also has a Chinese pastor for St. Stephen's Church, with its Native congregation. Mr. Ost and a Native preach to the prisoners in Victoria Gaol. We can see how the population changes, when we are told that a Chinaman who heard the Gospel in America afterwards found his way to St. Stephen's, and has entered the Training Institution at his own charge. Mrs. Ost has a small Training Institution for women, and two other ladies work in the Mission. Miss Johnson, of the F. E. S., has an excellent school for girls. One of her most satisfactory

pupils was, when a slave girl, beaten about the feet till an ankle-bone was broken.

Mr. Grundy resides at **Canton**, but leaves the work in the city to other societies, and devotes himself to itineration. He now has the assistance of a medical missionary. He has often been attacked, and his house was wrecked in riots that took place in 1883. But the kindness of the missionaries (2 Cor. vi. 6) after some disastrous floods has done much to break down opposition. He once noticed on the walls of a catechist's private room the words, "He endured as seeing Him who is invisible." This spoke to Mr. Grundy of troubles and persecutions silently endured, and of trust in God. The Bishop takes part in this work.

**Pakhoi** has a hospital, where the thousands of patients who are treated represent numerous towns and villages. Some of these patients travel hundreds of miles for this medical treatment, and all have the Gospel preached to them. Dr. Horder has worked in this hospital for some years, and **Pakhoi** has also two clerical missionaries.

The first missionaries to **China** as a whole felt as if China's Wall reached to Heaven. With prayer and pains they acquired a smattering of Chinese. They tried to preach. "I took my eyes," said old Kyng-ming; "I stared at his hat, his umbrella, his coat, his shoes, the shape of his nose, and the colour of his skin and hair, but I heard not a word. The next time I took my ears as well as my eyes, and was astonished to

hear these foreigners talking Chinese ! The third time, with eyes and ears intent, God touched my heart, and I understood the Gospel." When first told of the Lord Jesus Christ, the Chinese spoke with confidence of Confucius being equal to Him. A Chinese evangelist has since compared the humanly-framed systems of his countrymen to their fans, and the Gospel of the Lord Jesus Christ, when brought home to the soul by the power of the Holy Spirit, to the wind. A man once stood up after a missionary had preached, and said, "It is all very well to preach, and tell people to be moral, but who sells the opium ?" "Who smokes the opium ?" said the missionary, quickly. But he added, more softly and sadly, "We are verily guilty in this matter, and Christian people are doing all they can."

Mission chapels soon sprang up in different places, and the Chinese have now imitated them in most of their large towns, that they may preach their own moral maxims. Missionaries find it well to be acquainted with these maxims, so as to be able to show their similarity in some cases, and infinite inferiority in others, to truths inculcated in the Bible. Most of the *literati* dislike the Gospel, while "the common people hear it gladly."

The C. M. S. educational work in **China** as a whole still includes little schools where children simply learn to read the Bible. But at the other end of the scale we have Colleges which are preparing that which **China** so

much needs—Native agents. Miss Cooke and Miss Aldersey,\* in connection with the F. E. S., had the honour of working for **China** in very early days. The former's school at **Singapore** instructed girls who have now become the wives of catechists and teachers themselves.

There is great scope for literary work, as the Bible, not to speak of other books, has yet to be translated into most of the vernaculars. When missionaries went to **China**, only 5 per cent. of the population could read. The Bible may soon be within reach of all.

**China** was divided as a "diocese" in 1872 into South and North **China**. North **China** was divided again in 1880, and a Bishop of Mid **China** is consecrated.

The Mission specially considered in this chapter, a Mission which has peculiar difficulties, has 347 adherents.

The C. M. S. has about 10,000 adherents in **China** as a whole. We only spare forty-eight missionaries, including single ladies, to this enormous field. It has about 400 Native agents, connected with the C. M. S., some of whom are pastors.

CONCLUSION.—Is the mountain becoming a plain? (Zech. iv. 7.) Missionaries can go everywhere with safety; they have won the confidence of many Chinese; they have grappled with the worst difficulties of the

---

\* See chap. xx.



language; the Chinese Government has acknowledged the Christian religion; there are converts whom missionaries recognize "as a brother," and even "as a father." God has done all this through missionaries ("Not by might," &c., Zech. iv. 6).

On the other hand, we have the enormous heathen population and the growing love of opium. And there is our own lack of men. The C. M. S. should send 200 towards the 1,000 for which the Conference asked. And where is the liberality of those who "tarry by the stuff"?

Our Lord teaches us in Matt. xvii. that the "least spiritual power, which is really such, shall be strong to overthrow the mightiest powers which are merely of this world." He teaches us also that if we would remove this mountain, there must be "prayer and fasting." Some missionaries, seeing the urgent need for more labourers, try to make it easier for the latter to come, by returning their own stipend or part of it. Others propose a life to themselves that seems to us a continual fast. Shall we who are at home acquiesce in plans that burden other men, while we are eased? (2 Cor. viii. 13). What might be the result if the duty of sharing this self-denial for **China** were recognized at home?

## THE FUH-KIEN MISSION.

C. M. S. Publications, especially *The Gleaner* for May, 1889.

C. E. Z. M. S. Publications.

Story of the Fuh-Kien Mission (Eugene Stock).—C. M. S.

Social Life among the Chinese (Rev. F. Doolittle).—Sampson Low.

Wanderings in China (C. F. Gordon-Cumming).—Blackwood & Sons.

Mr. E. Wigram's Letters, x.

Missionary Leaves.

INTRODUCTION.—“The field is the world” (Matt. xiii. 38), with the parable of the sower (Matt. xiii.) Missionaries and those who help them at home have need of faith in the supernatural nature of that Seed which they are to scatter broadcast over the enormous field. The Seed is the Gospel, which is “the power of God unto salvation” (Rom. i. 16).

An attempt to sow this Seed is a small thing to sight and sense. A man lands in a foreign country, and struggles with a new language, that he may speak of God's love as shown in sending His Son to suffer a shameful death for sinful men. A needlewoman has a missionary box, or an invalid prays. Yet the work of these sowers is the greatest power in the world; and the effect of this work reaches to all eternity.

GEOGRAPHY, &c.—**Fuh-Kien**, on the south-eastern coast of China, is as large as England. It is, in ecclesiastical arrangement, the northern division of South

China. It is mountainous and highly cultivated, seed being sown on the very ledges of the hills. The Bohea tea-fields are in **Fuh-Kien**.

The men of this province are hardy and independent. They show a strange mixture of prosperity and degradation.

The climate is very hot in summer, while the winter, though short, is severe. None but foreigners have glass in their windows. The Chinese warm themselves with little baskets of charcoal; and when they feel cold, they put on a second coat, and even another, and another coat. They do not say, "It is a cold day," but "It is a three-coat" or "a six-coat day." A "twelve-coat day" is the coldest.

Most of the houses are mere sheds, with a door, but no window. The better houses have open courts, in which are to be seen flowers and gold-fish. The reception-room has ebony chairs, inlaid with pearl. Tea and pipes are offered to visitors. There are carved wooden bedsteads, but the beds are only mats laid on boards. Blankets are used, but the pillows are of porcelain, wood, or leather.

A peculiar feature of Chinese cities is that a large part of the population live in boats. There are shops in many of these boats; and a foreigner, when he enters a Chinese city, may think that all the population is out of doors. The dentist and the barber work in the open air, as well as the banker, the shoe-

maker, &c. The shops are open in front, and have picturesque signs. Those who know Chinese cities well think them places of wickedness and cruelty. If there is a fire, men will save themselves, and leave the women and children to perish. Nearly every large town has a leper settlement; and there are many blind beggars.

The roads in this province are very narrow; and missionaries, when they itinerate, must walk, or be carried in sedan chairs, or go by boat.

Several dialects are spoken in **Fuh-Kien**. We see one difficulty of the Chinese languages when we hear that the word *Ma* has in **Fuhchow** eight different meanings, according to the tone in which it is said. The second tone of *Ma* means *Grandmother*, and the fifth tone means *Cat*. We hear, however, that English ladies can speak these languages after two years' study.

The Chinese could give us many lessons in art and in embroidery; but their music is strange to our ears, for in an orchestra each seems to keep his own time, and to make as much noise as possible. Some have, however, soft and plaintive voices, and are learning to sing hymns nicely.

The Chinese look down on Europeans, and call them barbarians, foreign dogs, or foreign devils; and they believed, till quite lately, that Christians were a specially wicked class. Christians converts are terribly calumniated, but "they can live it down."

**Fuh-Kien** is divided into ten districts, each of which

has a capital, or Fu city. These districts are again divided into counties, each of which has a capital, or Hien city. **Fuhchow**, the chief city, has 600,000 inhabitants. It is on the River Min. It is a Treaty port, and it has an European community at Nantai, an island separated from **Fuhchow** by the Bridge of Ten Thousand Ages.

**Fuh-Ning**, a Fu city, is on the coast to the north of **Fuhchow**.

**Kucheng**, a Hien city, is in the interior.

**Hinghwha**, also a Fu city, is to the south of **Fuhchow**

These are the four principal centres for C. M. S. work, though **Lo-Nguong**, **Ning-Taik**, **Hok-Chiang**, &c., are important stations.

**HISTORY.**—The Chinese have had good reason for their suspicion and dislike of foreigners. They have not been well treated by the Spanish, Portuguese, and Dutch; and if we look facts in the face, we shall grieve to see that England's dealings with China are a sad chapter in our history.

The English began to send opium from India to China in 1775, when Warren Hastings ruled India. But this opium was for many years smuggled into China; and the trade was opposed in every way by the Chinese Government, which finally seized large quantities of this smuggled opium and destroyed it. England resented this action by going to war in 1839, a war which Dr. Arnold, of Rugby, called "a national sin of the greatest magnitude."

The first "Opium War" ended in 1842, with the Treaty of Nanking. Poor China found that "Western barbarians" had it all their own way, and that she had to pay the expenses of the war, and cede the island of Hong Kong.

The second "Opium War," in which England and France fought together, was equally selfish. The Treaty of Tientsin with which it ended in 1858 legalized the trade in opium, and at the same time introduced cotton and other good things. Five ports, called Treaty Ports, were opened to the English. **Fuhchow** was one of these ports. The Treaty of Tientsin also guaranteed toleration to the Christian religion, and protection to its professors. The Chinese treated the English and French with treachery before the Treaty of Tientsin was signed, and brought the capture of Peking upon themselves.

Many other ports have become Treaty ports since 1858. British Consuls reside at these Treaty ports. This is a protection to foreign residents, and consuls have helped missionaries to obtain justice from Chinese magistrates for converts.

The French have lately carried on a war in this part of China.

These wars naturally aggravated the dislike of the Chinese to foreigners. And yet the kindness shown by "the salt of the earth" has done much to break this down. It is important that the numerous lands to which

the Chinese have emigrated should show them Christian kindness; for these emigrants return, if possible, to their own beloved country, and they may, if benefited by their sojourn among Christians, have a strong influence for good.

RELIGIONS.—The Chinese really worship their ancestors more than anything else. Tablets to these ancestors are placed in halls which are to be found in every town and village. These halls contain shrines to gods and ancestors; but they are also used as theatres, schools, town-halls, and club-rooms. The Chinese believe in a future state, and think that a man needs the same things in another world as are required here. They burn paper, cut in the shape of money, food, and clothes, at shrines.

The Chinese have long life (Exod. xx. 12) as individuals, and as a nation; although their ancestral worship seems to us to be principally actuated by selfishness.

An eldest son inherits property in order that he may sacrifice food, and other things, at his father's shrine. If a man embraces Christianity, and is therefore unable to perform this heathen ceremony, he forfeits his property.

Confucius is worshipped in ancestral halls; so is the God of Wealth. Missionaries are hopeful about a man when he deposes the God of the Kitchen.

The Three Pure Ones of the Buddhist, and Kuanon, the Goddess of Mercy, are also worshipped.

Bishop Smith found some Jews in **Fuh-Kien** who had a copy of the Pentateuch, which they could not read.

The site of a Nestorian church is still shown at **Ning-Taik**.

The presence of Europeans is generally a hindrance to missionary effort. But some Englishmen, residing at **Fuhchow**, have lately shown an interest in Missions.

American missionaries preceded C. M. S. missionaries by four years in **Fuhchow**. We can thank God for the Missions of our "eldest daughter."

C. M. S.—Two sowers from this Society started for **Fuhchow** in 1850. These were Mr. Welton and Mr. Jackson, who settled in the heart of the city, through the help of the British consul. Mr. Jackson soon moved to **Mid China**, but Mr. Welton remained. He had had some experience as a medical man before taking orders, and he opened a dispensary, to which the Chinese thronged, and to every patient he gave a tract, thus sowing the Seed broadcast. These tracts were generally portions of Scripture. Mr. Welton's popularity, partly obtained by his medical skill, enabled him to maintain his position in the centre of **Fuhchow**; although the *litterati* stirred up a riot more than once. He opened a school, and when joined by Mr. M'Caw and Mr. Fearnley, he began to preach out of doors, in spite of the difficulty of the language, and the taunts and insults



of the mob. Mr. Welton was not aware that he had one convert, and he returned after six years to die, but he left a legacy of £1,500 to the Mission, thus showing that his faith was not shaken.

Mr. and Mrs. M'Caw died, Mr. and Mrs. Fearnley left from sickness, and 1859 found Mr. Smith, unfamiliar with the language, alone in **Fuhchow**. He mentions in his diary another way of scattering the Seed; he took advantage of a triennial examination, which crowded **Fuhchow** with candidates from all parts of **Fuh-Kien**, to distribute portions of the Scripture in large numbers.

The C. M. S. Committee considered, in 1860, that as ten years had passed without a single convert from the **Fuh-Kien** Mission, that it was wrong to waste work and money on those who seemed to be all wayside hearers (Matt. xiii. 19).

They proposed to withdraw. This decision was conveyed to Mr. Smith by a small representative committee that met in China. He replied that he could not believe that God would suffer so much labour and prayer to be in vain; and that he wished to stay in **Fuhchow**, even though he had to labour for his daily bread. The committee, who are called to make such exceedingly important decisions, and who seek God's guidance, yielded so far that they said Mr. Smith's work at **Fuhchow** should be "let alone" (Luke xiii. 8) for one year. It pleased God to honour Mr. Smith's faith that

same year. Mr. Collins visited him, and opened a temporary dispensary. The result was that there were two inquirers in 1860, and during the following year there were four baptisms. Of these four, one, Tang, remained faithful to the last; two fell away; one was a backslider, but he returned. Mrs. Smith opened a girls' boarding-school. She had first tried a day-school; but it was of no use, as the poor little crippled feet could not reach it.

Mr. Smith died in 1863; and a young missionary, Mr. Wolfe, who had only been out for one year, was left alone. Two months after Mr. Smith's death, dangerous sickness took Mr. Wolfe away for a time; but there was now a little church in **Fuhchow**, which had thirteen baptized members, and five awaiting baptism. Rioters took advantage of Mr. Wolfe's absence to destroy the Mission buildings and the dwellings of the Native agents, and to hurt some of the Christians. But not one baptized person wavered at this time. Mr. Wolfe, on his return, obtained compensation, and rebuilt the Mission premises. He found that this trouble had brought Christianity before the public, and had shown the heathen that there was a religion for which men were prepared to suffer.

It has from very early days been a custom to have a devotional meeting on Saturdays at the stations in **Fuh-Kien**, when prayer is made for the objects of the Mission. One of these prayer meetings was a solemn incident in

its history, because the spirit of supplication was so manifestly poured forth. The Chinese prayed with tears for their country.

Mr. Mahood and Mr. Cribb were among those who helped to found the Mission. Mr. Lloyd and Mr. Stewart joined in 1876. The principal work of the latter has been to train Native agents. The history of the Mission shows how important this is. The Seed has been carried to numerous towns and villages, most of which have proved to be better ground (Matt. xiii. 23) than **Fuhchow** has hitherto shown itself to be. Mr. Wolfe would start on preaching tours—the circuit of which might extend to 700 miles—sometimes accompanied by another missionary, sometimes by an European merchant, but more often by a Chinese catechist. They would visit many places which had not been previously visited by an European. The whiteness of complexion, the shape of the Englishman's nose, his eyes, his fingers, every article of his clothing, became matter of inspection. Mr. Wolfe has seen a friend fall asleep through sheer fatigue before the scrutiny was over, and has heard a man in the crowd say, "Ten cash to see the foreign ghost!" The following questions are considered polite: "How old is the venerable stranger?" "Are you ninety?" "Were you born with a beard, venerable sir?" "Were you born in the middle kingdom?" And the crowds thus gathered gave splendid opportunities to the sowers. Mr. Wolfe

usually chose John iii. 16 as his first proclamation, and would afterwards preach from the beginning of the chapter to show the necessity of a great change.

"Hu Sing Sang" (Mr. Wolfe) said one, "how can we live if we embrace the religion? You say we must not lie, nor swear, nor scold people."

They sowed "out of season" as well as "in season." For instance, when driven by the dirty condition of a Chinese inn to ask permission to spread their mattresses in a Buddhist temple, they prayed and sang "Rock of Ages" before they lay down. They then explained their action to the astonished priest. Or Mr. Wolfe might suddenly meet with wayfarers on some mountain path, and would say that he was "sent by the great God of heaven and earth to tell them that His Son had died for sinners." In one instance, two men who were thus addressed thought that they saw an apparition. They got farther and farther backward, and finally took to their heels. But even this Seed took root, for these men subsequently heard the Gospel from one of their own countrymen, and received it, having listened the more attentively because they remembered that it was the same thing that the "foreign ghost" had said.

These journeys were not taken without many personal discomforts and dangers. For instance, a missionary records as a proof that some care was taken to please them, that the table off which they were to eat was "swept with a large old broom." Mr. Wolfe was

once brought home in a fever, and once with a crushed shoulder from a fall. He and his companions have often been insulted, and he was once struck, while the death of a devoted sower was indirectly caused by Chinese violence. This was Mr. Mahood, who was exceedingly beloved by many Chinese, and even by some of the English merchants at **Fuhchow**. He was met while itinerating by an angry mob, who threatened the "barbarian" with death. But the Native Christians who were in his company kept close to him. He took refuge in a house, where he was surrounded all night by a mob, who were armed with knives. The Christians joined him in prayer. On the following morning Mr. Mahood acceded to the proposal of his enemies, and walked fifteen miles under a hot sun at their head to the magistrate, who decided in his favour in a way that astonished his persecutors, and he escaped. The following year, while on a tour, he took tea with those who had threatened to hang him. Mr. Wolfe finally baptized the man who had bound Mr. Mahood. The latter rested from his labours (Rev. xiv. 13) before this baptism. He had not, in the opinion of his friends, thoroughly recovered, from the shock of being mobbed, when he undertook a long evangelistic tour, and received a sunstroke which was the cause of his death. But the sufferings of the missionaries are small compared with that which the converts have endured.

We can truly say that multitudes in **Fuh-Kien** have

“with joy received” the message. Many have proved “stony ground” (Matt. xiii. 20, 21) hearers, and many have fallen away because of persecution. The “cares of this world and the deceitfulness of riches” are an obstacle in **Fuh-Kien**, as elsewhere. Few rich merchants and few of the *literati* are bringing forth fruit. But some even of these classes do so; and if we consider all classes, we see in what numerous instances the Seed has fallen into “good ground” (ver. 23), and is bringing forth fruit abundantly. Persecution, reproach, want, has been the lot of many **Fuh-Kien** Christians. In several cases they have been beaten; in one instance this beating was the direct cause of death, and in many cases it has indirectly been so. Besides which, many have suffered “the loss of all things” (Phil. iii. 8); and a Christian, one of the *literati*, has lately been degraded from his rank, and put in prison on entirely unfounded charges. We think also, while writing, of a Native now left in charge of important work while a missionary is on furlough. This missionary regards the Chinese worker as his friend, his brother, one with whom he takes “sweet counsel.” The Englishman can revere him who has suffered great loss for Christ’s sake, and is constantly suffering in health from blows received from his neighbours when he first confessed Christ. Mr. Wolfe once baptized seven people in the midst of a mob literally howling for their death.

The evangelistic work in **Fuh-Kien** has been to a

great extent carried on by the Chinese themselves. The good news was often carried by one Chinaman to another, and people from villages which the missionary had never visited became inquirers. Mr. Wolfe put catechists in places where there were inquirers, and in many instances the catechist has been superseded by the Native clergyman. Very plain rooms were at first used as prayer-houses. For instance, one place "where prayer was wont to be made" could only be reached by a trap-door in the ceiling. Now there are many neat little chapels, to which is annexed a room where the itinerating Bishop or missionary may rest, and some places have their church and parsonage. The converts in **Fuhchow** itself have been more hopeful lately, and it has now evangelistic services on most evenings in different parts of the city.

It has been found possible during the last few years for missionaries to reside at other places than the Treaty ports. Mr. and Mrs. Martin, and Dr. and Mrs. Taylor first occupied **Fuhning**; and Mr. and Mrs. Bannister soon afterwards went to **Kucheng**, the scene of Mr. Mahood's labours and sufferings, this latter district supplying the largest number of catechists, and boys for the boarding-school. These places have no British consul and no European residents; but the presence of English missionaries, lay and clerical, and of English ladies, has the happiest effect. To speak only of externals, Bishop Burdon noticed that the **Fuhning** Chris-

tians were more reverent during Divine Service soon after Mr. Martin had come to **Fuhning**. Two C. M. S. lady missionaries, besides Mrs. Martin and Mrs. Taylor, live at **Fuhning**. They sometimes itinerate, and their appearance excites curiosity, which gives them many opportunities. One says that "if the English ladies only knew how blessed it was to work in China, she is sure that many of them would come out."

C. E. Z. M. S. ladies work at **Kucheng**. They also itinerate, and they have even visited Kiong-Ning, a large city in the north of **Fuh-Kien**, which has shown much opposition to the truth. One story of Chinese persecution has a singular connection with the history of woman's work in **Fuh-Kien**. Chitnio was one of Miss Cooke's\* pupils, and was married to a catechist called Ling. The English ladies thought they would train her to be a Bible-woman, but they did not at first succeed. Her husband, Mr. Ling, was preaching in Kiong-Ning, when he was seized, insulted, and flogged. He tried to bear all this patiently, and Chitnio nursed him, and sympathized with him. This opened her mouth, and she has ever since been of the greatest use.

**Lo Nguong** has also lately had the advantage of a resident English missionary. There are now so many Christians in the villages which surround **Lo Nguong**,

---

\* See p. 47.



that the Christian traveller frequently receives the sweet greeting, "Ping ang" ("Peace"). One of the earliest converts, Siek, has lately "died in faith."

**Hok-Chiang** is a district in which there are many murderous clan fights, and yet the Christians are increasing in number.

**Ning-Talk** and its neighbourhood have some hundreds of converts. **Ne-Tu**, its oldest out-station, had the first martyr of the **Fuh-Kien Mission**, **Ling Chek Ang**.

The catechist at **Hinghwa** still suffers from a blow given to him by his brother when he (the catechist) first professed Christianity. This brother afterwards died a rejoicing Christian.

Two young missionaries are trying to carry the Seed into distant parts of the province.

The medical work commenced by Mr. Welton has its fullest development in Dr. Taylor's hospital at **Fuhning**. This hospital treats many of the victims of opium; and it has also shown that Christian love recognizes that degraded lepers have a claim to sympathy. Some Native Christians have been trained by Dr. Taylor to be medical missionaries, and are already doing good work in another part of the province.

The most important branch of educational work is the **Fuhchow College**, at which Mr. Stewart, Mr. Lloyd, and Mr. Shaw have worked so much. It trains Natives as catechists and pastors, and a boys' boarding-school helps to feed it. The College was principally built by

Mr. Jones, of Warrington, and Mr. Stewart's private friends. It stands now in the European quarter, Nantai. The College, as well as the other Mission buildings, used to stand on a hill inside the city of Fuhchow; but rioters burnt the College and expelled the missionaries in 1879. A Chinese clergyman, who works in the College, had a Testament given to him long ago at one of the examinations. He took it with the intention of confuting it, but it was ultimately the cause of his conversion. He was at first deserted by all his family, and his mother and wife threatened to commit suicide. The latter has now returned to him. The catechist, Ting Ing Soi, Mr. Stewart's best pupil, was attacked by a mob, beaten, deprived of his warm clothes, and put into a cold prison. Mr. Stewart was able to procure his release; but Ting Ing Soi would not allow the former to seek for compensation from the persecutors. Ting never recovered from the effects of the ill-treatment. He said to Mr. Stewart, "Living is death, dying is life." One who knows and loves the Chinese expresses Ting's feelings thus:—

" From death to life to pass, and hear for ever,  
For persecutor's curse, the angel's psalm;  
To know that shock of evil tidings never  
Shall break the peace of Heaven's eternal calm.  
If this be death, with my last breath  
Dying, I'll cry, 'Tis life to die.' "

Numerous small schools have been opened during the last few years at different stations. We can see where

the difficulty lies when we hear that there are 800 boys in the day-schools, and only thirty-five girls. But there are fifty girls in a boarding-school that is managed by F. E. S. ladies. Other ladies are grappling with the difficulty. Mrs. Stewart, Mrs. Martin, and Mrs. Bannister have set an example. They have invited many of the Christian women to live near them for a time, in order that they may be instructed. These women, when they return to their own homes, can be a light to their neighbours; and in some cases they become Bible-women, and try to plant the Seed in the hearts of those whose crippled feet almost prevent them from hearing the Word. Chinese prejudice, which keeps women so much in the background, is a hindrance; but the ladies of the C. E. Z. M. S. are doing their best to fill the breach by visiting the homes. And they are again supplemented by Mrs. Ahok, a Christian herself, and whose husband was a Christian merchant at Fuhchow. Mrs. Ahok can enter the houses of the rich, and she can sometimes introduce English ladies. She came to England in 1890, in order to beg that more ladies would go to China. She asked for twice the number that are now in India. She says that her country-women think, when dying, that four or five evil spirits are waiting for them. Mrs. Ahok heard that her husband was ill, and hurried home. She was detained for a fortnight at Vancouver's Island; and on reaching China, she found that her husband, who had constantly

asked for her during his illness, had been dead for a week. The shock was very great, but her faith has stood the test.

The demand for Christian literature in **Fuh-Kien** has been so great that it soon became necessary to sell books, instead of giving them away.

There has been no attempt to make the "narrow way" less narrow. When a man is baptized he must keep Sunday; which is a hard thing to the Chinese, as it generally involves the loss of profit, and sometimes of a situation. Opium-smoking is forbidden, and there are many abstinence societies in connection with the Mission. Cruelty to women and children, with respect to binding their feet, is also discouraged.

Catechists, if they prove worthy workers, are specially trained by Bishop Burdon and the missionaries for holy orders. **Fuh-Kien** has eight Chinese clergymen now living. It is a fact for which we should be thankful, that of the fourteen missionaries who went to join Mr. (now Archdeacon) Wolfe since 1876, none have died, and none have retired. The catechists are numerous; and there is a large band of "exhorters," who are voluntary workers.

Many of the stations have Church councils, which manage, among other things, the funds subscribed by Native Christians. C. M. S. grants to some stations are steadily diminishing. These councils send deputies to a conference, which meets at **Fuhchow** once a year

The enthusiasm of this conference seems to be rising. A painful duty sometimes falls to Archdeacon Wolfe and other missionaries in charge of districts, and that is to expel offenders from Communion.

The **Fuh-Kien** Church has sent evangelists to the Corea.

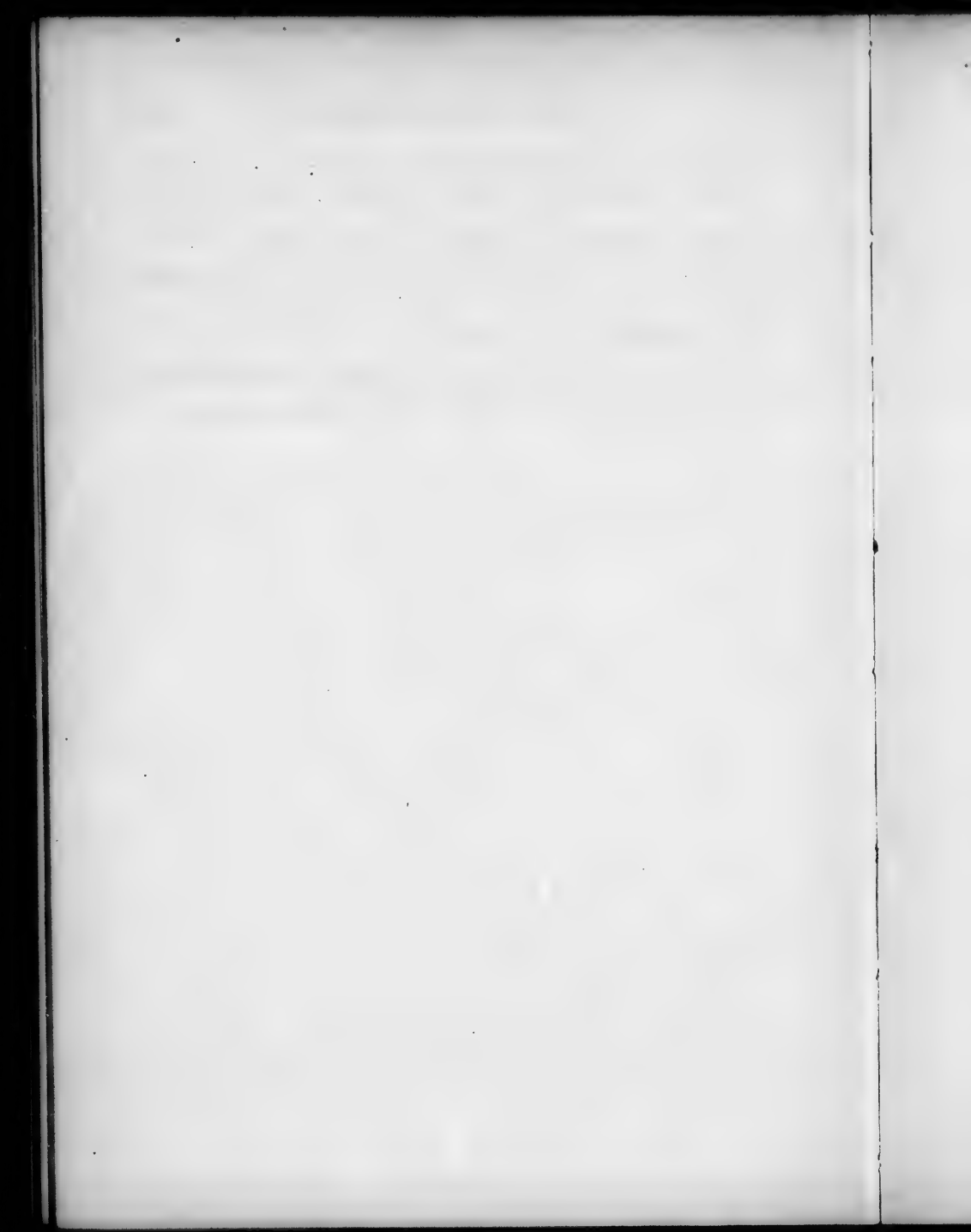
The Mission is in the diocese of Victoria. Bishops Alford and Burdon have made some of the long tours which we have described. They have held Confirmations, and also Ordination Services.

The Mission, which thirty years ago was considered hopeless, has now more than 7,000 adherents.

CONCLUSION.—The openings are now so numerous that we can well understand how the Christian missionary is sometimes overwhelmed when he is obliged to turn a deaf ear to entreaties for teachers, and how he also feels that those at home who have the power to help are indifferent. These entreaties come from "large cities, towns, and villages sitting in darkness and the shadow of death."

Those who humbly believe that they are children of the great God Almighty can look out on the great field, and feel themselves the richer when they hear how it has pleased Him to bless the cultivation of that field. Everything that appertains to His kingdom is part of their estate. The humblest of His sons and daughters can help in its cultivation. And they can rejoice when they think of those saints who sowed, but never reaped;

of the Greatheart of the Mission, Mr. Smith ; of Archdeacon Wolfe's long period of service ; of the patient teaching of those in charge of the College, and the ladies ; and of the joy of some converts, and the constancy of others, even to death ! And in prayer they can remember the danger from the enemy (Matt. xiii. 24-30), the terrible temptations to which the converts are exposed, and the need of faithful men and women as missionaries.



## THE MID-CHINA MISSION.

C. M. S. Publications, especially *The Gleaner* for May, 1890.  
The Story of the Cheh-Kiang Mission (Archdeacon Moule).—C. M. S.  
The Glorious Land (Archdeacon Moule).—C. M. S.  
Wanderings in China (C. F. Gordon Cumming).  
Mr. E. Wigram's Letters, xi.  
Missionary Leaves.

INTRODUCTION.—“Above all that we ask or think” (Eph. iii. 20). This, the last Chinese Mission in the cycle, was the first commenced. It began among all sorts of discouragements; but many at home, as well as those in the field, “bowed their knees to the Father of our Lord Jesus Christ” (Eph. iii. 14), and continued to do so, although “no converts” was the message sent home again and again. And while the converts were few in number, they and their shepherds were threatened with destruction through a civil war.

Prayers for the Mission have been answered, not always according to what was asked, but literally, “above what was asked or thought.” Seed has found good ground in unexpected places, and has brought forth fruit in such a measure as to exceed expectation; although the war was barbarous, the persons of the missionaries were respected; and the latter had sufficient influence to protect the Native Christians, and many others. It was feared that the war would make



a hard people (Jer. v. 3) harder still; but the sequel showed that various circumstances connected with the war had softened hearts, and made the people ready to listen.

GEOGRAPHY, &c.—C. M. S. work in **Mid-China** is chiefly confined to the Province of **Cheh-Kiang**, or Crooked River. This is the smallest of China's eighteen provinces, but it has a population of 26,000,000. It is on the east coast, and has Fuh-Kien on the south.

**Cheh-Kiang** like other parts of China (the Flowery or Glorious Land), has beautiful flowers and scenery. The hills are in the spring covered with red and yellow azaleas. The missionary is often refreshed, while travelling, by the sight of cattle grazing in green paddocks, and the scent of honeysuckle and roses, which, with birds in full song, remind him of home. All Chinese cities have walls; but these walls are generally festooned with flowers. Flowers also grow around the graves, which form a peculiar feature in Chinese landscapes. People are buried anywhere and everywhere. **Cheh-Kiang** is one of the chief silk-producing provinces of the empire; and it has, in consequence, countless mulberry groves.

The rivers of China are supplemented by magnificent waterways. One of these canals is 600 miles in length. The itinerations of missionaries are greatly facilitated by the convenient boats on rivers and canals.

The shaven heads and queues of Chinese men are salient points in their appearance. It is a sign of their subjection to a Tartar dynasty. The ladies have their feet compressed till scarcely more than three inches rests on the ground. No reason is assigned for this but the dictates of fashion. It is a custom which causes great suffering to children; and, in some instances, it kills them. It causes pain and helplessness throughout life. Women generally have their heads uncovered, while the men frequently have hats as large as tea-tables. Nearly all have fans.

**Shanghai** is in the province of **Kiangsu**, the most important province in China. **Shanghai**, near to the mouth of the **Yangtsekiang**, has a population which is counted by hundreds of thousands. Pedestrians throng its streets, as they do Cheapside. The European community, which consists principally of merchants, is large. They have the electric light and other modern improvements.

**Ningpo**, or "City of the Peaceful Wave," is near to the coast, and has walls which are five miles in circumference. Rice-fields, which cause ague, surround it.

**Hangchow**, the "Terrestrial Paradise," is the capital of **Cheh-Kiang**. Its walls are said to be twelve miles in circumference, and it is more populous than **Shanghai**.

**Shaohing**, or "Perpetual Prosperity," is the centre of a populous plain.

**Chuki** is a town about forty miles to the south of

**Hangchow.** It is in the centre of many important villages. The "Great Valley" is part of this district.

The **Taichow** district is to the south of **Ningpo**.

**HISTORY.**—**Ocheh-Kiang** is the scene of some of the most important events described in the second or shadowy period of Chinese history.\* Shun, like Cincinnatus, was called from the fields to reign, and is said to have ploughed his father's acres forty miles west of **Ningpo**. The Emperor Yu was a beneficent engineer. He was the Chinese Noah, and relieved China from a great deluge. The date assigned to him is seventy-five years earlier than that assigned to the Deluge. The "Tribute of Yu" is a kind of Domesday Book.

Some of the C. M. S. catechists now living remember that, a generation ago, an English lady, the widow of a captain whose vessel had been wrecked, was carried about the streets of **Ningpo** in an iron cage; and a foreigner, caught during the first Opium War, was flayed and burnt alive.

**Ocheh-Kiang**, since our missionaries have occupied it, has been desolated by a cruel civil war. This is a problem for the historian, and even for the writer of Church history. Dr. Morrison † had a convert, Liang Afa, who became an evangelist. This man taught another, Hung, to read some Christian books. It is

---

\* See p. 33.

† See p. 40.

said that the latter forthwith determined to destroy idols; and it is said also that he applied in vain for Christian teachers, that he kept Sunday, was determined to destroy the opium trade, and was opposed to spirit-drinking. Hung was ambitious. The movement became political. It was joined by malcontents, and its avowed object now was to overturn the Tartar dynasty. The Taipings, or Long-haired, therefore ceased to shave or wear queues.\* The war lasted for twelve years, and millions were massacred. **Cheh-Kiang** suffered terribly for three years, and its chief cities were laid in ruins. The English helped the Government to subdue the insurrection; and they allowed Charles George Gordon to command the Chinese forces. The country was thus rescued from anarchy, and the immediate result was to make the Chinese grateful to the English. And this has had its effect upon Mission work.

RELIGIONS.—The Chinese have an abiding fear that the spirits of their ancestors will do them some harm. Much of the prejudice and trouble to which missionaries and converts have been exposed has been owing to the belief in magic. The Chinese attach peculiar importance for good and evil to the burning of paper, or of effigies, and have constantly suspected the foreigners of trying to bewitch them. Buddhist and Jesuit priests slander

---

\* See p. 73.

missionaries. One of the latter tells us that he has had carefully to assure inquirers that he never extracted the eyes of a dead man.

Fungshui (Wind and Water), or, as we call it, "geomancy," is said to prevent the opening of mines for coal, iron, copper, silver, &c. A door must not be placed opposite to another door; a house must not be built higher than another house; a special day must be chosen for a marriage, and even for a funeral; and all this lest some bad spirit should be offended. In Chinese religion there seems everything to be feared, and nothing to be loved. Beneath the superstition and bondage which Fungshui entails there seems, however, to be some instinctive apprehension of natural laws.

The grown men fly kites, and think that their troubles are carried away as the kite ascends.

The Chinese show that they are idolaters by their remarks upon Christian prayer. They call it "kneeling to nothing."

Unchristian Christians are a great hindrance, and some of our countrymen, who are personally kind to missionaries, do not recognize that their indifference to the evangelization of China puzzles the Natives. A C. M. S. Association has lately been formed among the English residents at **Shanghai**.

Presbyterian and Baptist missionaries were at **Ningpo** before missionaries from the C. M. S. or from any part of the Church of England.

C. M. S.—The first C. M. S. missionary who settled in China was Mr. McClatchie, who occupied **Shanghai**. The first converts at **Shanghai** were some blind people.

**Ningpo**—recommended as a station by Mr. (afterwards Bishop) Smith—is, however, the head-quarters of the **Mid-China Mission**. Important foundation-stones were laid by Miss Aldersey. She had a school for Chinese girls; and in this school she was helped by young English ladies. Miss Aldersey had been at work for some time when the C. M. S. sent Mr. Russell and Mr. Cobbold to **Ningpo**. They arrived in 1848, and their first lodging was a little room belonging to a Buddhist temple. The number of missionaries was increased in 1850 by the arrival of Mr. Gough. This little band knew nothing of the strange people among whom they found themselves; and the Committee could give them no instruction as to methods. They had, however, a chart and compass (Matt. iv. 4).<sup>\*</sup> They began to study the language; but their instructors had no skill in communicating their own knowledge. Mr. Russell, who ultimately became the Father of the Mission, had no ear for language, and was tempted to retire in despair. But God did not try His servants "above that" they "were able," and Mr. Russell found at last that his difficulties were not insurmountable.

---

<sup>\*</sup> See p. 6.

And at the end of three years the faithful three had encouragement, for two men were baptized; and now they had some living side by side with them, belonging to the strange Chinese nation, and yet belonging to the same great "family" as themselves.

The friends who had been watching and waiting at home were cheered when Mr. Cobbold wrote to them, "This admission of two amidst this vast population may appear a small matter in the eyes of many; but we know who has said He does not despise the day of small things; and the little one may become a thousand. The Lord hasten it in His time!" We note another "small thing" in the annals of these years. The Chinese had been watching the "white-faced" men's daily life, and they remarked with wonder that these "foreigners were better behaved than the Chinese!" The people grew more friendly, and they began to attend the Mission chapels.

Both of the men to whose baptism we have referred have lately "died in faith," although one of them, Bao, suffered the enemy to tempt him into many inconsistent actions, and he thus failed to give the "glory" to God (v. 21), which he might otherwise have done. Bao became a catechist, and helped the missionaries in an important part of their work, itinerations. Mr. Russell spoke with high commendation of the way in which Bao addressed his countrymen. He had been an illiterate man, but his thirst for Bible-knowledge led

him ultimately to understand Wenli. The Romanized Colloquial gave him a stepping-stone to this.

The catechist Dzang, who owed his conversion to Bao in some measure, was more consistent in conduct. He was a physician, and, like many of the Chinese, very intelligent; and he would ask questions which were not always easy to answer. His influence remains to this day, for his sons are among those who now work in **Cheh-Kiang**.

The Mission grew steadily. Mr. Russell married a young lady who had come to **China** with Miss Aldersey when she was only fourteen. She was therefore thoroughly acquainted with the language and customs of the people. The little band was thinned by illness, but there were important accessions to its numbers. Mr. Burdon was the intrepid pioneer of the party. He was content to lodge, if necessary, in a temple; or in a boat, so that he could journey up and down the great rivers, and proclaim the Gospel in cities and villages. **Hangchow** was the most important offshoot of the **Ningpo** Mission. Mr. Burdon held the fort there, single-handed, for some time. He also spent a summer with the catechist Sing at **Shaouhing**. Mr. Fleming occasionally visited him while there.

The brothers Moule joined the Mission with their wives. Mr. George (now Bishop) Moule came in 1858. Mr. Arthur (now Archdeacon) Moule came in 1861. The happy meeting in China between the two brothers



reflected joy on their distant Dorsetshire home. The father who had abiding joy (1 Thess. ii. 19) in his sons' work, and the mother, who was the better pleased the more sons she had in the mission-field, did not quail when the news that came after this told not of peaceful Mission services, but of a specially cruel war.

"What are distance, time, or place,  
To that God who fills all space?  
What are sea or land to Him?  
Can the Omniscient eye grow dim?"

Danger approached **Ningpo** six weeks after Arthur Moule had arrived. Mr. Burdon was driven from **Shaouhing**, and cast in his lot with the **Ningpo** missionaries. "They come! they come!" was the terrified exclamation, when the Taipings, consisting principally of youths who had been trained in blood-thirstiness, approached the town. The Chinese cannons proved harmless, and the boards with spikes that they hurled at the besiegers were equally so. The Taipings put mattresses on their heads, and scaled the walls. The little Mission band were in the midst of this barbarous horde when flushed with victory. Then, at another time, when the English were thought to be approaching, a price was put upon every foreigner's head. Missionaries, at different times, watched during whole nights when, according to human calculation, a massacre was probable. They had the charge of ladies, and for part of the time of an infant. They could do

little beyond "bow their knees" to God; and in looking back they ascribe their safety to Him who does "above all that we ask or think." The English sent gunboats more than once to **Ningpo**; and when the Taipings made their last and most ferocious attack, some of Gordon's trained Chinese soldiers were sent to its defence. The Mission party escaped, and Native Christians, who showed extraordinary courage at this time, were spared at missionaries' request. The latter also begged the lives of many who were not Christians; and they tried to work among the Taipings, but found them so illiterate that it was of little good to give them books. Converts were baptized during the three disturbed years of war; and missionaries visited those converts who were at a distance from the city as much as they could.

When the country was at peace the Mission had to be reorganized. **Shanghai, Hangchow, and Shaouhing** were laid in ruins. Mr. Burdon went to the latter place that he might rescue some of his property, and found an opium-smoker lying in his room, the head of the sleeper being upon Alford's Greek Testament.

But the war had made a great change in the situation. The Chinese were grateful to the English, and for a time they threw away their idols, saying that the latter had not been able to defend themselves. If the Christian Church had been awake at this crisis, it might have gone in and "possessed the land." But interest

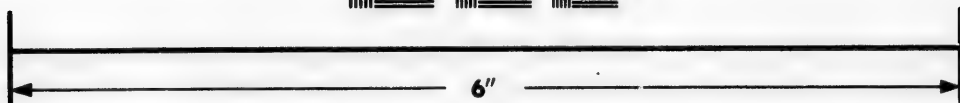
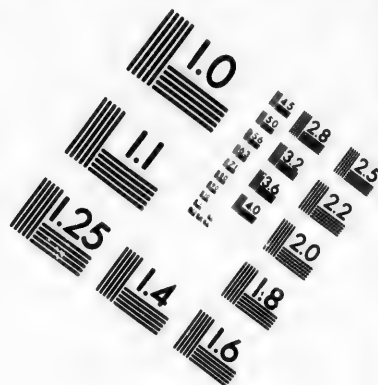
in Foreign Missions was then at a low ebb. A missionary, who was invalided home, described the state of things, and pleaded for more men; but he feels, on looking back, that even his own intimate friends did not believe him! *No one answered the call*, and after a time the Chinese returned to their idols.

The little band that had held the fort in the dark and troublous years was itself thinned. Mr. Burdon went to break fresh ground in Peking, and others were ill. Yet it is since this "cloudy day" that God has made His servants feel that their prayer for their Mission was answered "above" what they asked or thought. The extension of the Mission since this time is due not so much to the enlightened English, as to Chinese converts. They urged missionaries forward.

A conference was held. The catechist, Dzang, said that the proud city of **Hangchow** was now humbled and ready to receive the Gospel, and that Christian teachers must be sent to it. Mr. George Moule, who presided, remonstrated. He pointed out that they were hardly strong enough to maintain the work at **Ningpo** and its out-stations, much less to extend it. The Chinese members of the conference persisted. At last Mr. Moule said, "Mr. Dzang, will you go to **Hangchow**?" "I will," was the reply. This willingness on Dzang's part, combined with the offer of a house in **Hangchow**, made Mr. Moule see that it was

God's will that the great city should be reoccupied. He now resides there himself as Bishop.

Mr. Arthur Moule was living at **Hangchow** when the most remarkable event in the history of the Mission occurred, and the Gospel was carried into a new neighbourhood in an unexpected manner. A little chapel or prayer-room was opened in one of the suburbs, where the catechist, Matthew Tai, had given away books. The rent was paid by Mr. A. Moule himself; for at that time C. M. S. funds allowed of "no extension." A signboard was put over the door; and it was dedicated to God by earnest prayer. Weeks passed on, and no one came to this chapel; so that it seemed doubtful whether money should any longer be wasted upon it. However, the words on the sign, "Holy Religion of Jesus," attracted the attention of Chow, a schoolmaster from a village called "Great Valley Stream," seventy miles from **Hangchow**. Chow inquired, and was directed, first to the catechist, and then to Mr. Moule. The latter was astonished by the way in which Chow apprehended great truths. He eagerly and intelligently studied the Bible. He was baptized by the name of Luke, and Matthew Tai returned with him to the Great Valley. They sent for Mr. Moule before long, as so many desired baptism. Mr. Moule found that the neighbourhood was becoming interested in this "strange religion," and that many knelt in prayer, a sure sign that they were sincere inquirers. Some had thrown



# Photographic Sciences Corporation

**23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503**

1.8 20 22 25 28 32 36 40 45 50

10 01

away their idols, and said, when Mr. Moule questioned them, "Jesus! yes, He did suffer for our sins."

The catechumens were examined for four hours, and then many were baptized. One of Luke's sisters-in-law had been noted for her violent temper. But she had an earnest desire to be baptized; she was patient under rebuke, and confessed her faith; and she asked in an artless manner how far she might be angry when the children were naughty without sinning, and she resolved to pray continually for the Holy Spirit. Two of the boys who were baptized could repeat the greater part of the Church Catechism. Luke Chow himself had learned some of the Thirty-nine Articles, besides the Catechism.

And then the gentry grew uneasy. A convert's pigs were impounded till he had paid a fine. This was borne patiently. Secondly, subscriptions towards an idolatrous procession were demanded from the Christians, and when this was refused one of their number was beaten. The Bibles, prayer-books, and furniture of a chapel were burned. Chow was obliged to fly, and a price was finally put upon his head. Other Christians were hunted from their homes, and obliged to fly through snow and rain, some of them being women and children. Their relations, who lived in adjoining villages, were afraid to shelter them, and they finally took refuge with Mr. A. Moule at **Hangchow**. The gentry could not have gone so far had not the magistrate

of the district sided with them. The latter said to the persecuted Christians, "You have joined the foreigners. The foreigners will make good your losses." Mr. Moule despaired of justice from the local authorities, and applied to the British Consul at **Ningpo**, who kindly remonstrated with one of the higher Chinese officials. The result was that the Christians were invited home, and a totally inadequate compensation was offered, and even that was only half-paid. But the offer was important, as it was an acknowledgment that the persecutors were in the wrong. Mr. A. Moule had much trouble and anxiety; and yet, when he feels that the prayer offered up for his little empty chapel had been answered literally "above" all that he had asked or thought, he, and those working with him, felt encouraged to come boldly to the throne of grace. The history of the persecution has many touching episodes. One young man, who had been baptized, gave way; but most of the inquirers were firm. Eighteen of the latter were beaten on the head by the constable of their village. This constable was arrested; and he entreated one of the beaten and insulted Christians to go with him to the magistrate. The Christian went, and repeated the Creed, the Lord's Prayer, and the Ten Commandments at the magistrate's command; and, when his persecutor was sentenced to 1,000 blows, begged the latter off.

Mr. Moule visited the district soon after peace was



restored, and baptized many more; so that there was a great increase in the number of villages represented. He used harmony, love, gentleness to outsiders, purity, and self-support. The Father of the Mission, Mr. Russell, had become its Bishop in 1872, and he now visited this little community of hill Christians, and confirmed twenty-seven persons. The Lord's Supper was afterwards administered, and thirty-two of the communicants were Chinese. The English clergy were accompanied by Matthew Tai, who had been Luke Chow's first teacher, and by another Chinese agent, who was son to the beloved catechist, Stephen Dzang.\*

Before leaving **Hangchow** we should state what befel a small Mission party, who were in 1877 the only foreigners in the city. They were, through Chinese superstition, in as great danger as during the Taiping war. The populace were terrified by an attack, as they supposed, of paper men, and of invisible assailants, who cut off their queues. When we read the account of what happened at this, and at other periods in the history of the Mission, the natural conclusion seems to be that, unless these people were the victims of sorcery, they were deluded by clever conjurors, who wished them to think that the missionaries bewitched them. This scare happened when thousands of men were coming to **Hangchow** to be examined, men who were

---

\* See pp. 79 and 82.

full of animosity to foreigners. The missionaries took their trouble to God. The answer came suddenly and unexpectedly, and it was "above" their hopes. The high Mandarins, one of whom had shown no favour to Christianity, but rather the reverse, issued a proclamation which blamed the people for their fears, and told them that the Christians were in nowise to blame. This proclamation was posted in the very places which those men who came to be examined must pass. The lives of God's servants were spared.

Mr. Gretton reopened **Shaouhing** in 1870, and employed one of Mr. Burdon's two converts as a catechist. Mr. Valentine laboured at **Shaouhing** for many years before entering into rest in 1889, and carried on itinerations to the last. He was much loved by his fellow-workers.

**Shanghai** is now occupied by Archdeacon Moule. The family which his brother and himself have so long represented in **Mid-China** is supplying workers from the second generation.

The evangelistic work of this Mission has been steadily prosecuted, even among the sights and sounds of warfare, and its missionaries have pursued the old-fashioned plan of choosing suitable places where a catechist may be stationed, who can again itinerate from his own centre.

Medical skill has been a strong ally. Mr. Russell and other missionaries were in early days threatened in

places that afterwards yielded when medical missionaries opened dispensaries. Mr. Gough, in conjunction with Mr. Hudson Taylor, opened an Opium Refuge in early days. The £3,000 that enabled them to do this was given by a gentleman who had been a collector of the opium revenue in India, and who had seen reason to disapprove the trade. The important hospital at **Hangchow** that succeeds this attempt was superintended by Dr. Galt, and is now superintended by Dr. Duncan Main. Chinese evangelists are connected with it, and they try to watch over those who have been inquirers when in the hospital. The enormous extent of country, stretching to Thibet, which is called the **Mid-China** Diocese, should make us try to go into the "regions beyond." Mr. Horsburgh feels this call strongly, and having once penetrated into the province of **Szchuen**, he desires to lead a party of evangelists into it. He proposes that each should live on £50 a year, should wear the Native dress, and should eat Chinese food.

The educational work is, we are thankful to say, vigorously prosecuted in **Mid-China**. Mr. Hoare joined the **Ningpo** Mission in 1876, and founded the College in 1877. The students live half the year at **Ningpo**, during which time they devote themselves entirely to study. The other half of the year is given partly to study, and partly to evangelization, for they move from place to place, and devote much

of their time to preaching. An important result of their work is that there are numerous converts at **Taichow**, one of the brightest spots in **Mid-China**. Mr. Hoare says that it is impossible to speak too highly of the work of these young men, who walk over hill and dale "in peril of robbers." They are regardless of comfort, and live in filthy, noisy inns, or in mean hovels. They preach night and day, and they preach one thing—the power of the Crucified One to save souls. Mr. Hoare was examining inquirers, and asked a heavy-looking, illiterate man if he feared the coming Judgment. A flash of light passed over the latter's face, and he said, "No, I do not fear it now, for Christ has borne my sins away."

Mr. Elwin carries on the boys' school, which was commenced by Mr. Russell and Mr. Gough. Mr. Russell was one of those missionaries who combined in early days to make the alphabet called the Romanized Colloquial. **Ningpo**, **Hangchow**, and **Shanghai** have each their distinct dialects, and require separate versions of the Bible and Prayer Book. Ladies, especially Mrs. Arthur Moule and Miss Lawrence, have assisted to translate and even to write books in Chinese. Archdeacon Moule has given hymns to the Mission.

Bishop Russell is described by a Chinese missionary as "so good a man, that it seemed wrong ever to differ from him." He died in 1880, when the Diocese of North China was divided, and Mr. George Moule was

consecrated Missionary Bishop of its southern part, **Mid-China**. Bishop Moule has so far adopted the land in which his flock lives that he "thinks in Chinese." Some of the clergy who recognize Bishop Moule as their Diocesan, have been sent out by the China Inland Mission, and work in the province of **Szechuen**.

Bishop Moule's first work as a young missionary was the instruction of a class of four boys. Three of that class became, eventually, clergymen, and the fourth became a schoolmaster. Many catechists have received orders; and it is one of the most hopeful signs of the Mission that Archdeacon Moule says that he can look up to one of these Chinese clergymen as to a "father in Christ."

The names of the ladies, like those of other **Mid-China** missionaries, recall some of those who have been foremost as home-workers in the cause of Missions. Miss Aldersey and Mrs. Russell were frequently in danger, and were very courageous. The latter continued her work, as a widow, till her death. The death of another of the devoted ladies who have worked in this Mission was the immediate cause of the conversion of some students at the College, who ultimately became clergymen. Those who prayed so earnestly for her life count this as one of the instances where God gave "above" what was asked or thought.

Chinese Christians have been called "rice-Christians." Those who know them well do not deny that some

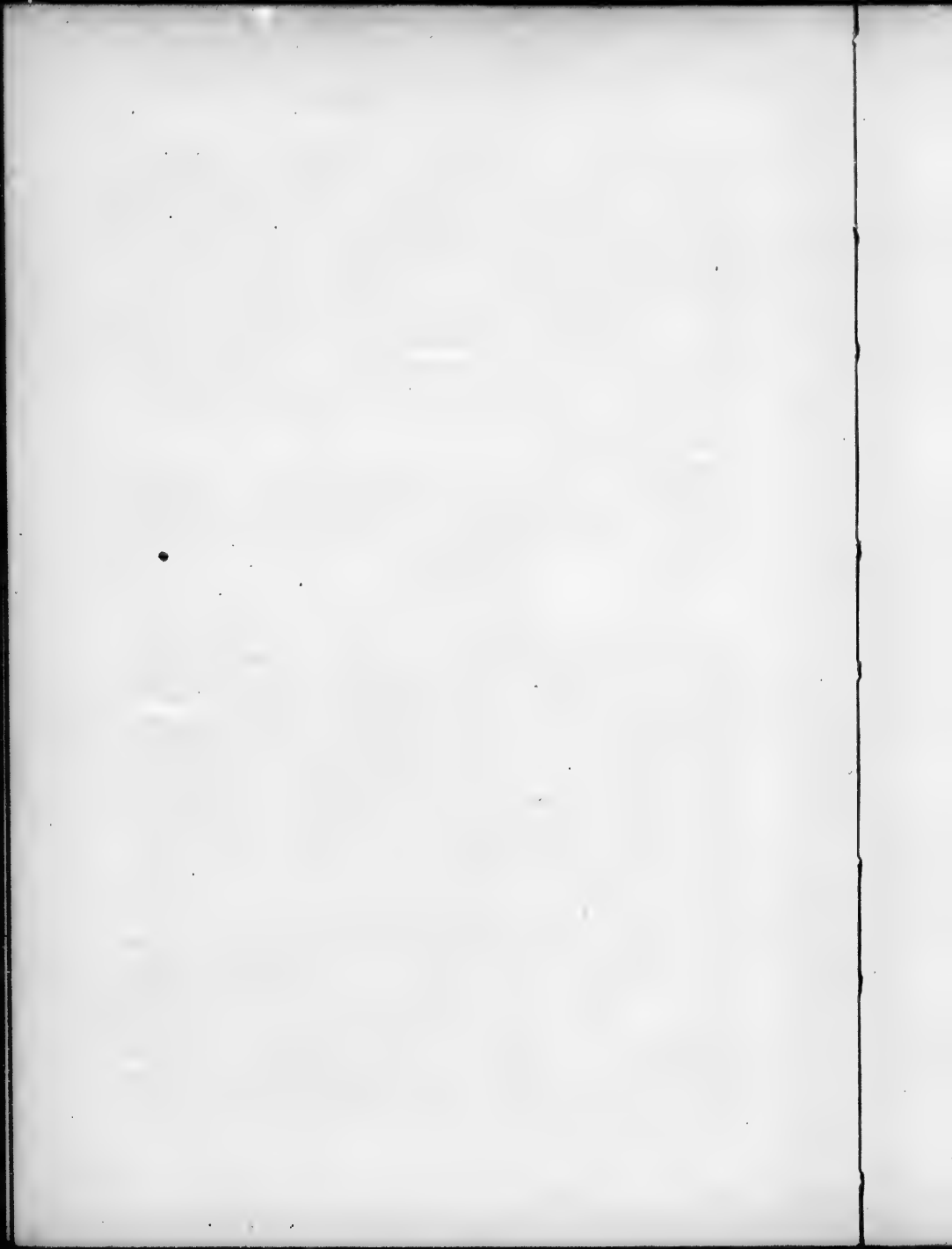
converts have been actuated by mercenary principles. But they speak far more strongly of the losses patiently borne by Christians. The names of the latter are struck off the family roll, as having disgraced this roll, and they lose their share in ancestral property. They also lose much by keeping the Lord's Day. We hear from China, as we do from India, that Natives can be recognized as Christians by the expression of peace on their countenances.

**Ningpo** has a Native Church Council and four Pastorates. **Hangchow** and its out-station **Chuki** are making steps in this direction.

The Mission has more than 1,100 adherents.

CONCLUSION.—Mr. Charles Bridges said to a young missionary, when starting for China, "Remember that one soul is worth all the wealth in the world." Another servant of God said, shortly after hearing his son's decision to become a missionary, "You and I must believe in eternity to bear this." Could the first missionaries to **Mid-China** have clung to their work if they had not had faith in an invisible God and an invisible world?

The story of the **Mid-China** Mission shows us that results "above" all we asked or thought have been granted. Shall we now restrain prayers, or stay the labouring hand? Rather let us "come boldly to the throne of grace," work "while it is called To-day," and hope for even greater things.



## JAPAN.

C. M. S. Publications, especially *The Gleaner* for July, 1889, and April, 1891.

C. E. Z. M. S. Publications.

Japan and the Japan Mission (Eugene Stock).—C. M. S.

Ten Weeks in Japan (Bishop Smith).—Longman & Co.

Unbeaten Tracks in Japan (Isabella Bird).—John Murray.

Stories about Japan (Annie R. Butler).—R. T. S.

Conquests of the Cross.

Mr. E. Wigram's Letters, xii.

Missionary Leaves,

INTRODUCTION.—“Come over . . . and help us”  
(Acts xvi. 8-15).

We take as our motto a request made to St. Paul in a vision; in answer to which request he passed from Asia to Europe at a point where the two continents nearly approach one another.

A request for help and instruction now comes from **Japan**, the farthest outpost of Asia, to Britain, the farthest outpost of Europe. This request does not come in a vision. It comes, to a certain extent, from motives of policy. Japanese statesmen desire that Christianity should be the national religion, because they see that Christian nations are in advance of others. The request, however, puts the door open.

Many English Christians hardly realize that this nation, with a larger population than our own home



population, is in a state of transition; and that it depends partly upon ourselves whether they become a people rejoicing in the Light, or become Roman Catholic, or sink into dreary infidelity.

**GEOGRAPHY, &c.**—The four principal islands that constitute **Japan**, or Nippon, lie very close together. They present, at a glance, a rough likeness in shape to that of Great Britain.

**Kiushiu** answers to Cornwall and Devon; **Shikoku** to Dorset; **Yezo** to Scotland; while the main island, **Hondo**, includes all the rest.

**Japan** is a little larger in area than the United Kingdom. Its most northern point is to the south of England; and yet, owing to ocean currents and winds, its climate is similar. The north is, however, more cold than Scotland, and the south is warmer than Cornwall.

The scenery of **Japan** is very beautiful. Mount Fuji is volcanic, and is 13,000 feet in height. The Japanese are very proud of this mountain, and they have made us familiar with its appearance by painting it on so many tea-trays. The Inland Sea is one of the most lovely spots in the world.

It is an agricultural country; but it has no pasture-lands. The people eat much fish; but they are otherwise almost vegetarians, and they hardly use milk and butter. Foreigners are, however, introducing changes.

The Japanese have their own rice-beer, *saké*, and they smoke much, but opium is a contraband article.

The Japanese have been called the French of Asia. They are small in stature; those among them who are civilized have extremely good taste and polite manners; but they are melancholy, and have a proverb, "If you hate a man, let him live!" They have many of the faults of heathen nations.

They sit on their heels; and when they meet a friend they press their own hands. They think it of no consequence if they come to a service an hour and a half too late. They use paper so much that they have paper tea-cups, paper umbrellas and waterproof cloaks, paper windows, and even paper walls. But **Japan** has, besides houses built of wood and clay, many stone houses, and even castles surrounded by moats.

*Jinrikishas*, which are Bath chairs on high wheels, and of foreign introduction, are much used. The men who draw them seldom live more than five years, and yet the Japanese value their lives so little that there are abundant applications for the work.

Women have more freedom in **Japan** than in any other Asiatic country. Some of their best sovereigns and authors have been women. Girls have had education, though not so much as boys have had. There is much love between Japanese parents and children. The Japanese language is quite distinct from

that of the Chinese, and has a phonetic alphabet of its own. Foreigners are introducing the Roman alphabet. The Japanese have long adopted the Chinese Wenli\* as their classical language.

We must glance at a fraction of the population which are only to be found in **Yezo**.

The Ainus, 15,000 in number, are distinct in race, and have a different language.

It is believed that they came from Europe; and though they are now sunk in drunkenness, and lead an almost animal life, there are signs that once they were more elevated.

The principal C. M. S. stations are Treaty ports. **Nagasaki** (answering to the Land's End) has the small artificial island of **Deshima** joined to it by a bridge.

**Osaka** (answering to Bristol) is near to the ancient capital **Kioto**.

**Tokio** (answering to London), the ancient **Yeddo**, is the modern capital, and is an Europeanized city, with a million inhabitants.

**Hakodate** (answering to Edinburgh) is, with other parts of **Yezo**, colonized from the too thickly populated parts of **Japan**.

**HISTORY.**—The Japanese lay claim to so ancient a history that, if their claims were true, the dynasty of

---

\* See p. 31.

the present Mikado, or Emperor, would be three or four times as old as that of Queen Victoria. Their authentic history begins with the seventh century A.D. The Mikados had absolute power till the twelfth century, when the feudal system arose. The Daimios were the great landowners, and the Samurai were the knights, and also the men of letters. The Samurai had crests, and wore armour almost like that worn in Europe in the middle ages; but they had two swords, one of which was used to commit suicide when any real or fancied insult had been received, or when commanded by their superiors to execute themselves.

One of the Daimios became Shogun, or General. This introduced a dual form of government; and the Shogun took much the same position that was so long taken in France by the Maires de Palais. The Mikado rarely appeared; the Shogun ruled in his name, but never dared to put him aside.

European influence was at last felt in **Japan**. Marco Polo discovered it in the thirteenth century; but the Japanese say that "foreigners, firearms, and Christianity" came in 1542. The Portuguese came first, and were soon followed by the Spanish and Dutch. All came in numbers, and all were sent away in 1615. We will soon explain the reason of this dismissal, and why it was that for 230 years no Europeans were allowed to enter **Japan**, except that a few Dutch, with all sorts

of restrictions, and strongly guarded, were allowed to remain in **Deshima**.

The 230 years passed, and **Japan** had visitors belonging to the Western world, but who came from the East. America obtained a treaty in 1854, which opened two ports in that year.

Russia followed America, and England obtained a treaty in 1858, which promised that six ports should be opened. The English also obtained a promise of some religious toleration.

The next ten years saw a most extraordinary revolution in **Japan**; and some think that the study of their own history had much to do with this revolution. A good history, the *Dai Nihon Shi*, had been written in the eighteenth century.

The Daimios determined to restore the real power of the Mikado, and to set aside the Shogun; and in order to do this they destroyed the feudal system. They thus abrogated much of their own power, and a new aristocracy has gradually been since formed. The serfs, the *Etas* or *Pariahs* of **Japan**, were enfranchised. The revolution was to a great extent bloodless; but there were some struggles, and some assassinations. The last attempt to restore the old *régime* was in **Satsuma**, a province in the south of **Kiushiu**. This province supplies some of the chief officers of State.

Mutsuhito I. now appears in public, and Western institutions have been introduced with wonderful

rapidity during the last thirty years. The Japanese have a postal service, telegraphs, telephones, gas and water rates; religious liberty is allowed, and they have introduced national schools, which have attracted millions of pupils. They have railways and ironclads, and it is said that they have 2,000 newspapers.

They have availed themselves largely of the help of English and Americans in all these new plans.

**Japan** has for some years had a Privy Council, Ministers, Departments of State, and Local Government; it has now established a Constitution, and its first representative Parliament has met. The voters for this Parliament must be able to read and write; but all classes who can bear this test have influence in the Government.

The *Etas*, who were thirty years ago considered outside the pale of humanity, are not excepted.

The man elected as President of the first Japanese Parliament is a Christian; and the Japanese have for some time officially adopted Sunday as a day of rest. But they cannot yet be admitted into the comity of Christian nations. They resent this exclusion, so they will not allow foreigners to go beyond the Treaty ports unless they have a passport; and missionaries cannot obtain these passports unless they promise to teach English in the Government schools.

RELIGIONS. — (1) *Shintoism* is the Government

religion, though now disestablished. This creed has been described as intellectual atheism for the upper classes, and obedience to the Mikado for the lower classes. The Mikado claims this obedience as being descended from the Sun-goddess, the greatest power in nature; and, as her representative, he has the power to decree that any ancestor, hero, or genius of nature shall be worshipped. Shintoism has no moral code, for its modern revivalist says that "morals were invented by the Chinese because they were an immoral people; but . . . every Japanese acted aright, if he only looked into his own heart." Yet Shintoism shows some sense of sin, and enjoins frequent purifications by water. It has no idols, but it has sacred objects. A mirror is found in many of its temples, which is supposed to be an emblem of the Sun-goddess, or of purity of heart. It is understood to say, "Do nothing you would not like to see reflected in me."

(2) Buddhism \* had been banished from India before it was, in the sixth century A.D., introduced to Japan. It taught at first that the Shinto deities were manifestations of Buddha; it came with idols, an elaborate ritual, monks, nuns, &c.; and as its sacred books number 7,000 volumes, the Japanese have substituted an axle on which they turn these books three times instead of perusing them. We must bear in mind, while

---

\* See chap. xvii.

considering the strange problems that Buddhism presents to us, that it has shown a tendency to assimilate other religions in an even greater degree than Hinduism assimilates them; and that the parts of its doctrine which resemble Christianity did not appear till long after the Christian era. The Shin sect is a reformed body and it originated in the thirteenth century. It advocates family life, prayer, pureness of life, and trust in one of the forms in which Buddha has appeared as the only worker of perfect righteousness. This sect has a large college at Kioto, with 200 students; and they read the New Testament. The Shin sect send missionaries to China.

(3) The Ainus talk of "the God who made the world"; but they deify natural objects, especially the bear. They say that they do not pray to those objects, but ask them to take up their prayers to God. The use of strong drink forms part of Ainu worship.

(4) Romanism has been tried with results that should be carefully studied. Francis Xavier landed at Kagoshima in 1549. He does not appear to have attempted the language, but he showed personal devotion; and although he left the country in two years, other missionaries remained. The converts of the latter were numerous; they are said to have numbered half-a-million at the end of a few years. A willingness to receive baptism, and to give Roman Catholic names to their idols, seem to have been the



chief requisites in converts. Nevertheless, the Japanese now heard for the first time of our Lord and His death for the world, and of the heaven which He has prepared for His people.

But the preachers made additions of their own (Matt. xv. 6, 9, 13). The Inquisition was introduced; the priests proved inveterate plotters, and therefore liars; and finally a letter to the King of Portugal, asking for troops to overthrow the Mikado, was intercepted by the Dutch. The latter seized the opportunity of expelling their rivals, the Portuguese.

The Japanese issued a decree against Christianity in 1587. Fire, sword, torture, and even crucifixion, were used. This was borne by nearly all the Native Christians and their European teachers with the greatest fortitude. All foreigners, traders as well as teachers, were dismissed in 1615, and a blasphemous edict appeared on public notice-boards throughout the Empire, which threatened any Christians who should come to **Japan** with death. Natives who should leave **Japan** were threatened in a similar manner.

The Government continued their work of extirpation after the foreigners were gone. The Native Christians made a desperate effort for freedom in 1637. They fortified an old castle in **Kinshiu**, but they were overpowered after two months' siege, and 37,000 were massacred. Many were hurled from the rock of Pappenberg, near **Nagasaki**. Those since that time

suspected of Christianity have been invited to trample on the Cross at **Deshima**. Some were crucified in this century, and 3,000, suddenly discovered, were banished in 1869. Sir Harry Parkes, then British Minister, remonstrated, and the exiles were allowed to return. The Japanese Government defended themselves to Sir H. Parkes by saying that they feared lest seeds of discord might be sown like those which nearly overthrew the Empire in previous centuries. And now that all restrictions have been removed, and their teachers allowed to return, many have declared themselves Roman Catholics.

The Greek Church has also a Mission in **Japan**.

We should not pity the martyrs so much if we believed that most of their work had stood the fiery test (1 Cor. iii. 11-15). They left no Bible, and they dragged the standard in the dust by being untruthful. Truth is a virtue that Buddhism inculcates, in theory at least. The Romanists taught the Japanese to persecute; and the latter threatened all who should dare speak of the Name of our Lord, and caused Christianity to be associated in **Japan** with everything that is terrible for more than two hundred years.

“Religion, like a pilgrim, westward bent,  
Knocking at all doors, ever as she went.”

The year 1615, which saw foreigners expelled from **Japan**, was the year that Puritans left England for America. Some of their descendants left America for **Japan** in 1859. The door was just ajar, but the

terrible edict was unrepealed. The American missionaries were therefore obliged to devote themselves principally to education; and in this they had some strong allies in countrymen of their own who had been employed by the Japanese Government in secular education. One of these led quite a band of young men to Christ. Another, when told that he must cease teaching Christianity or resign his post, chose the latter alternative, although he was without money in a strange land. His firmness conquered, and he remained, to the great benefit of his pupils. The Principal of an Agricultural College at **Sapporo** was asked to teach morality instead of Christianity. He held up the Bible and said, "If I teach morality, this is my text-book."

And now that Christians were entering **Japan**, some of its Natives ventured to leave it. A Japanese gentleman, Niishima, read in a book on geography, written by a Chinese missionary, that there was "a great God who made heaven and earth." He was told that he might learn about this God in **America**, and he went to that country at the risk of his life. He met there with a Christian merchant, Mr. Hardy, who taught him about God, and finally sent him back to Japan as a missionary. He helped to establish a College at **Kioto**, where Native agents are trained. This College is in connection with the Dooshisha, or One Endeavour Society.

Another traveller, Ito, was told by the Emperor William I. of Germany that Christianity was "a reality to the hearts of men," and of "untold value."

The S. P. G., the C. M. S., and other Societies, have since entered the field, although their work is small compared with that of the Americans. Protestant converts are now more than 30,000 in number, and they have lately shown life by their increase.

The Bible has been translated with the assistance of three Natives, and one version is accepted by all Societies.

It is a sad fact that, after the Treaty ports were opened to foreigners, there was more vice at these ports than at other places; but there is now, happily, an improvement, and the blameless lives of missionaries and other Christians have to some extent counteracted bad example.

C. M. S.—This Society, for want of men and means, was obliged to miss a great opportunity, when the Americans, burdened with their civil war, asked us to take up Missions to **Japan**. This was not done, but we know that the subject was on many hearts, and that friends of China, like Bishops Smith and Russell, showed their interest by visits to **Japan**.

The Mission began in 1868, the year of the revolution. Two things combined to bring it about; and in the first of these it resembled St. Paul's mission to Philippi (Acts xvi. 13). A little band of Christians,

residing in Yokohama, had been observing the first week in January as a week of special prayer. They issued an "Address to God's People throughout the World," asking their prayers in a special manner for **Japan**. Secondly, the C. M. S. received an anonymous gift of £4,000 for **Japan**.

Mr. Ensor was the first C. M. S. missionary, and went to **Nagasaki**. There were still placards which threatened the "evil sect," and the Japanese had not quite ceased to persecute the Roman Catholics. Mr. Ensor felt that he was in **Japan** on sufferance, and he carried on his work in his own house, where he saw inquirers, some of whom were interesting. He erected a little church in **Deshima**.

Mr. Burnside came in 1871, and was able to work more openly; but he, as well as Mr. Ensor, were soon driven away by ill-health.

The Society enlarged its plans in 1873, and determined to occupy four new stations. Most of the missionaries who began work at this time have since clung to **Japan** through weal and woe, although they have not always been well treated by its inhabitants. Some of these missionaries had previously worked in China, and some had worked in the now-abandoned C. M. S. Mission to Madagascar.

Mr. Warren reached **Osaka** in 1873, and he was soon joined by Mr. **Evington**. An old lady was the first person baptized. She had read tracts published by

the American missionaries; and one of these tracts was a translation of the "Peep of Day." She came to **Osaka**, attended services, and went through a course of instruction before Baptism. She has since opened her house weekly or fortnightly for study of the Word of God and prayer. The missionaries found in early days that they must go over and over again the same simple truths, before the Japanese could thoroughly apprehend them. But they persevered in this course, and have not neglected the women, for whom Mr. Warren soon had a class, while his wife taught them needlework; and before long the women learned to read.

**Osaka** has steadily increased in interest; and it has now, as we shall see, become an important centre for Christian education. Some of the converts have become Christian workers themselves; and an English gentleman, who was working in **Japan** as a civil engineer, has been drawn into the work, and has become a missionary. There are now two churches at **Osaka** with Native pastors. The English missionaries are thus able to devote themselves to extension.

**Tokushima** in Shikoku, an important out-station, had at first Japanese evangelists, but is now the residence of an English missionary. A policeman in a village of this district, after buying a New Testament, gave up his whole time to its study. He at first punished his wife because she did not believe in the true God, but he finally perceived his mistake. He has

received baptism ; and he has led his own family, with many others, to be Christians. A farmer at another of the out-stations, when preparing for baptizing, used to drag his cart over heavy roads that he might spend Sunday with Christians. He became the peacemaker of the village ; he would get the disputants together, lay open the New Testament, and explain to them that it was their duty to be reconciled : and he generally succeeded.

Mr. Piper was sent to **Tokio** ; and his wife described their first home as four rooms which had only walls and floors. They had no chimneys, and so they were obliged to warm themselves, like the Natives, with charcoal braziers. But husband and wife began to teach as soon as possible, and persevered "line upon line, here a little, and there a little" (Isa. xxviii. 10). They received visitors even before they could speak the language ; then they had Bible-classes ; and from these classes came converts. They were obliged to live in the Foreign Settlement, and to build their church there, but Mr. Piper rented rooms for Mission purposes in the city, and made excursions into the suburbs "telling of Jesus." A policeman, named Tsurumoto, was, as an inquirer, reading St. Matthew with Mr. Piper, when the war in Satsuma caused the former to be sent to the front. He returned terribly wounded, and so horrified by the terrible sights of the war, that he had a fit of insanity. He recovered from this, went to the Mission-

house, and asked for baptism. This man afterwards told his own people "what great things had been done for him," and many of them believed. Mrs. Piper's ill-health finally caused her husband to return to England; but he left a little congregation which has been notable for its poverty, its prayerfulness, and its liberality. Two of the "chief women" (Acts xvii. 4) of **Tokio** belong to this congregation. One is so intelligent, and has so much force of character, that a missionary's wife finds her quite "a companion." Both these ladies have had the joy of seeing their husbands become Christians. It has often happened in **Japan** that married people profess Christianity together.

Mr. Dening and Mr. Williams were the energetic pioneers at **Hakodate**, and had rough work at first. The former was gifted with a strong voice, and whatever noise his audience made, he managed to speak louder still. Ogawa attended a Bible-class, embraced the truth, and has held it fast through various sorts of opposition. Christian services were at first held in obscure parts of the town; but Ogawa, at some risk to himself, obtained better quarters for them. He is now a catechist. **Horobetsu** is very interesting; for, besides its Japanese converts, it has a few from the **Ainus**. Mr. Dening first won their confidence, and lived for some months in an **Ainu** hut. Mr. Batchelor has now lived among them for some years; although he could not at first obtain a passport, because the



Japanese merchants, who sold wine to the Ainus, calumniated him. He therefore invited Chief Penri to **Hakodate**, and tried to study the language. This poor chief struggled against the drink ; on one occasion he was sober for a month, and at another time for three months. But he seems to have yielded himself at last to the enemy. Mr. Batchelor has now obtained a hut, and has used the sitting-room of this hut as his first church. The Ainus' love for music is utilized. It is delightful to hear that translations of "Jesus loves me" and "There is a happy land" are sung among the Ainu huts. Several adults as well as children are learning to read. The first convert has become their first school-master.

Mr. Fyson was sent to **Niigata**. He persevered for six years. The people were very rough ; they would interrupt him, abuse him, and try to drown his voice with noise. Sometimes they would pelt him with stones and mud, and call him "sorcerer, thief, incendiary, murderer." The catechist was called a "traitor to his country." When Mr. Fyson opened his little school, he did not venture to appear in it for several days ; and when he went at last, half the children ran away. The C. M. S. has withdrawn from Niigata for want of men and means ; but other missionaries are there, and reap what was sown. Our own Mission owes an excellent evangelist, Makioka San, now in orders, to Mr. Fyson's work at Niigata.

**Nagasaki** was reoccupied at the time that **Osaka**, **Tokio**, and **Hakodate** were opened, by Mr. (now Archdeacon) Maundrell. It seems a disappointing place as regards its own number of converts. The population fluctuates, but some men have carried light with them into other places, and some, having put themselves under instruction, are now evangelists. The Gospel has also reached other parts of **Kiushiu**. **Kumamoto** has a resident missionary; and the number of converts has increased rapidly. Like **Sapporo**, it owes much to an American who superintended its college. **Fukuoka** is now Mr. Hutchinson's residence. He has had encouragement in this neighbourhood, especially at a village called **Oyamada**. This has become almost a Christian village, and, like the man of Macedonia, its inhabitants were inquirers before they had seen or heard a preacher. They had heard of "the doctrine," and had heard it vehemently denounced by Buddhist priests. The good conduct of some Romish converts convinced them that the Buddhists were slanderers. They inquired further, and came to the conclusion that "the religion of Jesus" (the Protestant Church) was the branch that they should like to enter; and they were told that they could hear of this at **Nagasaki**. They sent a delegate, saying that they wished "respectfully to enter the good doctrine of the perfect, flawless, holy Lord, the Heavenly Father." The delegate did not know where to look in **Nagasaki**

for Mr. Hutchinson; but, happily, the latter had just put up a large sign at the Bible-shop. Mr. Hutchinson first sent two catechists, and, finally, went himself. The result is, that more than half the population of **Oyamada** have been baptized. They have erected a church, chiefly at their own expense.

Evangelistic work in **Japan** does not suffer so much as it did in early days from the noise and interruption of the mob; but antichristian societies have been formed to oppose missionaries. The greatest difficulty, however, is from the national character. The Japanese are lovable, and Christians in Japan are generous with their money; but their first love is apt to grow cold, they like to hear some strange or new thing, and many show more desire to discuss Church questions than to search the Scriptures. Lady Strafford says that "the Japanese Government have acknowledged that the Christian religion has made a great difference in some of its people." But this Government has shown a disposition to take offence; and it might at any time put restrictions upon missionary work. *Now* is the golden time.

The good work done by Native pastors and evangelists testifies to the solid teaching that was given in early and apparently unsuccessful days. The Native agents in one quarter showed an inclination to seek converts only from the Samurai. They now see, happily, that an Englishman is devoting himself to

the savage Ainus. Special Missions, magic lantern services, continuous preaching in rooms in different parts of large cities are among the plans adopted. Journeys are also taken, during which addresses are given in tea-houses, public halls, or the open air. The saddest feature in this work appears to us that some out-stations are sixty miles, and some even 200 miles, from their central stations. This shows how inadequate is the number of evangelists to the size of the country.

It is considered that two ladies can safely intinerate in **Japan**, and the people are very willing to receive instruction from them.

**Japan** has honorary workers among men and women. Mr. Barclay Buxton is the most notable.

C. M. S. education is improving rapidly, and **Osaka** is its headquarters. The Divinity College can prepare Japanese clergymen, and the Boys' Boarding School can feed the College. The Divinity students are trained to give addresses and to teach. The missionaries who devote themselves to education have sometimes encouraging instances of conversion in connection with their work. For instance, a man belonging to the upper classes lately received the truth, and then returned to a deserted wife, and to other duties. He was made so happy by his religion that all his family saw it, and they became Christians. Little schools seem to spring up wherever there are stations, and there are night-schools in

some places. Higher education for Japanese ladies is now the work of the **Osaka** College, which has Miss Tristram as Principal. Mrs. Goodall, the widow of a chaplain in India, has long conducted a school at **Nagasaki**. Miss Caspari, now at rest, and Miss Oxlad, of the F. E. S., were among the earliest workers in **Japan**. Ladies from the C. E. Z. M. S. are at work, one of whom superintends a training-home for Native Bible-women. A lady writes, "This place is full of people wanting to hear, and it does make one's heart bound with joy and thankfulness to be in the midst of it."

The distribution of literature was possible directly the Mission began, for some of the Japanese could read the Chinese character, and the American missionaries had made some Japanese translations. Mr. Fyson, when at **Niigata**, gave attention to this branch of the work. He now devotes himself to it, and he is one of a band of missionaries who have translated the whole Bible. The S. P. G. missionaries and those of the **American Episcopal Church** have joined him in translating the English Prayer-book. Mr. Batchelor has grappled with the unwritten **Ainu** language, and has translated the four Gospels, and part of the Prayer-book.

There are many Church Councils or Committees in **Japan**; and the C. M. S. converts are advancing towards self-support.

The Mission has nearly 2,000 adherents. These, together with the adherents of the S. P. G., have a missionary Bishop. Bishop Poole was consecrated in 1883. His sympathy was felt, although his episcopate was short; and he wrote an important letter from his dying bed, which helped to heal a schism. Bishop Bickersteth was consecrated in 1885, and has repeatedly visited all the C. M. S. stations.

CONCLUSION.—The Japanese, like other heathen nations, are in a pitiable condition. They find this life so full of misery that they wish it to be over, although they look for nothing beyond it. St. Paul, and those who follow him in his work, have glorious hopes. But these very hopes make them value the present life, for it gives an opportunity of imparting like hope to others (Phil. i. 21-24).

Finally, St. Paul having recognized God's voice in what was said to him in a dream, obeyed "immediately" (Acts xvi. 10). It is impossible to measure the greatness of the results that have ensued, although the first result was only that St. Paul, on reaching Europe (ver. 13), found a small congregation of women ready to listen to him. It is a solemn thought, that, while we are writing, some may be recognizing God's voice in the open doors that **Japan** now presents to missionaries, and that, like St. Paul, they feel that they cannot hesitate—

" I come, my Lord, to offer up to Thee  
A creature made Thine own by every tie ;  
Hast Thou not formed, preserved, and ransomed me ?  
Oh, didst Thou not, to pay my ransom, die ?  
Lord, at Thy feet my worthless self I lay ;  
Oh, never, never cast me thence away."

Those who tread the same path as St. Paul have no reason to expect that they will be exempt from pain and suffering (xvi. 19-40) ; but the more we study missionary annals, the more we see that every true-hearted missionary finds, like St. Paul, that the Lord stands with him and strengthens him (2 Tim. iv. 17, 18).

## NEW ZEALAND.

C. M. S. Publications.

- Life of the Rev. Samuel Marsden (J. Marsden).—R. T. S.  
Colonial Church Histories: New Zealand (Jacobs).—S. P. C. K.  
The Southern Cross (Tucker).—Nisbet & Co.  
Memoir of the Rev. Richard Davis (Coleman).—Nisbet & Co.  
Glimpses of Maori Land (Butler).—R. T. S.  
The Conquests of the Cross,  
Missionary Leaves.

INTRODUCTION.—“Behold, I bring you good tidings of great joy, which shall be to all people” (Luke ii. 10, 11).

The Cycle brings us back to some of the earliest work of the C. M. S., and to work in a wholly savage country; and the study of the **New Zealand Mission** calls us to consider the wonderful conflict between good and evil that took place when English colonists first went to the *fifth* quarter of the world.

The faith of Scott, Venn, &c., and the courage and love shown by Marsden, remind us of Jeremiah and other of the ancient saints. But what shall we say of the missionaries who willingly offered themselves when they knew the bloodthirsty character of the savages among whom they were to live?

“There were who heard and saw,  
Nor found the saying hard, the vision dim.  
And lo! their sound is now in all the earth,  
Their words in all the world.”



The founder of this Mission laid great stress upon agriculture as a civilizing power which should precede the Gospel. Experience taught him that though other things may be helpful, the missionary's power lies in the fact that he is the bearer of "good tidings of great joy."

GEOGRAPHY, &c.—**New Zealand** lies about as far south as the British Isles and Japan lie to the north of the equator. It is a little less in area than the British Isles, and it is almost exactly on the other side of the world. The seasons are therefore reversed; and when it is noon in England, it is nearly midnight in **New Zealand**. The distance between the latter country and Australia is about 1,000 miles. We shall see how much the history of the one country has affected the other.

The population is scarcely more than half a million, and is principally composed of colonists. The Maoris, who were the only inhabitants at the time that the Mission began, are about 40,000 in number.

The Maoris are a fine race. Some of the chiefs with whom the missionaries first came in contact were very tall. They are believed to have been Malayan in origin. They were cannibals when the Mission began; they loved fighting, and hated working; and they were in the habit of torturing their enemies. Feuds would be perpetuated from father to son, and whenever there was a victory, a cannibal feast would follow; but with

all this they were capable of noble impulses. They were tattooed, and their sole dress was a mat. They dwelt in villages surrounded with stockades that were called *pahs*.

Their land is rich and fertile; but when Europeans discovered the country it was uncultivated; and the people eat ferns and sweet potatoes. The only quadrupeds were dogs and rats. Experience shows that all the productions of the British Isles flourish in **New Zealand**. It has hedges of geraniums, and arum lilies are so plentiful that they have to be cut away as weeds. The climate, a little warmer than that of England, is so healthy that the death-rate is far below that of our own country.

The C. M. S. has only worked in the North Island, where nearly all the Maoris are to be found. The 2,000 who live in the South Island are evangelized from another source. This North Island, to which we shall now confine our attention, has mountains, some of which are volcanic, grand scenery in its lake district, and hot springs which form deposits like marble terraces.

The three divisions of C. M. S. work coincide with the three dioceses. **Whangaroa**, near to the Bay of Islands, is in Auckland, the Northern Diocese. **Waiapu** and **Gisborne** are in the Eastern Diocese of Waiapu. **Otaki** is in the Southern Diocese of Wellington.

The Maoris have one language, but this language has many dialects.

**HISTORY.**—The Dutch traveller, Tasman, discovered the islands in the seventeenth century, and he gave them their present name. The fierce gestures of the inhabitants prevented him from landing.

Captain Cook rediscovered **New Zealand** in the eighteenth century, and his kindness is still a tradition. He named places according to the treatment that he received. A fertile spot on the east coast is therefore called the Bay of Poverty, and some very poor land the Bay of Plenty. Captain Cook left the Natives some pigs, and gave them a few seeds.

Twenty years passed, and Englishmen of a different description visited **New Zealand**. A penal settlement had been made in Australia; and a sad part of its history is that those who ruled the settlement were frequently as wicked as the convicts; and that they would boast that they had left their religion behind them when they sailed round the Cape. Their desire was gain; and if they thought that the Aborigines were in their way they would destroy them as if the latter were wild animals. South Sea whalers and other sea-faring men would occasionally call at **New Zealand**, and some of these men treated its inhabitants with such treachery and cruelty, that the Natives learned to hate white men. The strife grew worse; and it was commonly said in Australia at this time, "A musket-ball

for every New Zealander was the best means of civilizing the country." Yet we can now look back on this unhappy community, and see that it had members who never forgot that they were subjects of the Kingdom of Heaven, and who held their colours aloft. And, as we look, we marvel at the influence that a few righteous men may have.

"God spoke, and gave us the word to keep,  
Bade never fold the hands, nor sleep,  
'Mid a faithless world—at watch and ward—  
Till Christ at the end relieve our guard."

Samuel Marsden, chaplain of a penal settlement at Paramatta, near to Sydney, was conspicuous for his love to the Natives, and for the determined struggle that he made against the wrong-doing of some of his own countrymen, who strove in consequence to blacken his character, and to drive him from the colony. Those who study his courage, his difficulties and disappointments, his perseverance, and, at last, his wonderful success, may learn "to lift up their voices, and not be afraid" (Isa. xl. 9).

Messengers of "good tidings" to **New Zealand** had, as we shall see, through Marsden's efforts, got as far as Sydney in 1810, when the Maoris took a fearful revenge upon white men, because the captain of an English ship had ill-used one of their chiefs. They massacred and devoured the crew of the *Boyd*. The crew were seventy in number, and only eight escaped. Then whalers tried to punish the Natives,

and confounded the innocent with the guilty. The conflict was fearful, but the servants of the King were all the time longing to tell the rebels of His amnesty.

Missionaries were the first white men to live in **New Zealand**. Their countrymen have followed them by hundreds of thousands; but when the first colonists came, they quarrelled with the Natives. Marsden had hoped that **New Zealand** would become an independent kingdom; but he saw at last that the only way in which the Maoris could escape extermination was that their country should be a British colony.

The Treaty of Waitangi, the Magna Charta of the Maoris, was signed in 1840, and by it the principal chiefs of **New Zealand** ceded its sovereignty to the British Crown. The first Governor arrived in 1841. Unfortunately, several settlers did not observe the rights of the chiefs, according to the Treaty; and unprincipled Europeans prejudiced the Natives against the English Government. We will describe the wars that have ensued when we have considered the C. M. S. Mission.

RELIGION.—Devil-worship seems to have prevailed among the Maoris in a more undisguised form than among any other people. They had few idols, but some of the bad spirits they worshipped were the spirits of their ancestors. Their chief aim was by incantations, charms, &c., to disarm evil spirits. Certain things were made *tapu* (from which our word *taboo*), and these things

must not be touched lest great harm should follow. They believed in a future life of retribution, and thought that they would leap from their North Cape (Reinga) into this future life. They have a few traditions which seem to show that their ancestors had more light; but their religion was hopeless and loveless; and they had no words in their language to express *peace, grace, hope, and charity*.

C. M. S.—The King's heralds were at last to enter with a proclamation of so glorious a character that the most advanced among ourselves only understand a very little of the love and happiness of which it speaks. It told these men, who spent so much of their time in fighting, that if they obeyed the King, there should be "peace" even "on earth" (Luke ii. 14). It told them that if they accepted their King as a Saviour (ver 11), that "joy unspeakable" (1 Peter i. 8) should be theirs.

An entrance was obtained for these heralds by Mr. Marsden, who was never a missionary himself, although it was one of the great aims of his life that missionaries should go to **New Zealand**. He became a link between that country and the C. M. S. He found an entrance for missionaries; he watched over them while there; he visited them as often as his other duties allowed; while, instead of being paid for his share in the work, he gave largely to it.

We retrace our steps to say that Marsden had seen some Maoris who had visited Australia, and

had recognized that they were a race of unusual power. He invited them to stay with him, and built a hut in his garden for their accommodation. He sometimes had as many as thirty Maori guests at one time; and they must have been dangerous visitors. His daughter relates that one of them died when her father happened to be absent; and that the others proposed to sacrifice a slave that the dead man might have company in the other world. The family contrived to hide the slave till Marsden himself returned, and remonstrated with his strange friends. He went to London in 1807, and pleaded that teachers should be sent to **New Zealand** from the C. M. S., which had then been formed for seven years. He laid much stress upon arts and industry; and the Committee chose William Hall, a carpenter, and John King, a shoemaker, and gave them "instructions," which stated that the Society's only object in sending them to **New Zealand** was to introduce the knowledge of Christ to the Natives, and in order to this, the arts of civilized life.

The "good tidings" were sent from a great nation, which was at this time in danger of foreign invasion, and owed her safety, as we believe, to God's protection. The heralds that went to a dark nation in the Antipodes to speak of England's richest treasure were men of low degree (Luke i. 52); but, perhaps, they were among the righteous men who brought a blessing on their own country. They went, with their wives and

children, among dangers from which the bravest of Wellington's soldiers might well have shrunk; but they went as the forerunners of Him who will one day stop bloodshed in all parts of the world.

Marsden started with these two men, and it was a wonderful thing that he had not been long at sea when he found that a Maori was on board—one who had been at Paramatta. This was Ruatara, a young chief of high rank. He had a restless and adventurous spirit, and had travelled to London in the hope of seeing King George. Instead of doing so, he was robbed and even beaten by an Englishman. He was now treated by Marsden with kindness, and he conceived a special liking for John King. When the voyage was over he became again a visitor at Paramatta, and acquired there some knowledge of agriculture, which he earnestly desired to introduce to his own country. This man was one of the means by which Marsden obtained an entrance for the "good tidings" into the savage country. But the messengers had to wait.

The party had arrived at Sydney, after their six months' voyage, in 1810; and they then heard of the massacre of the *Boyd's* crew, of which we have already spoken. It was deemed that the lives of the missionaries would not be safe at such a time of excitement; and nothing was done for four years. Ruatara, however, returned to his own country.



We will divide the history of the reception of the Gospel in **New Zealand** into three epochs.

(1) The proclamation given indistinctly and dimly understood; from 1814 to 1823.

A third catechist arrived in 1814 from the C. M. S.; and Marsden would delay no longer, but anticipated a modern plan by purchasing a Mission vessel. Two of the catechists then went to reconnoitre the Bay of Islands, but the Governor of New South Wales forbade Marsden to go with them. The two were well received, and when they returned some chiefs came with them, including Ruatara and his uncle Hongi. Ruatara had grown some wheat, but he could not make any use of the grain. Marsden now gave him a hand-mill by means of which the wheat could be ground. The two chiefs and the three missionaries went back with Marsden to **New Zealand**. They went first to **Whangaroa**, where some remains of the ill-fated *Boyd* were still to be seen. It was important that a blood-feud should be healed. This feud was between the Whangaroans and the inhabitants of the Bay of Islands, to which Ruatara and Hongi belonged. The Englishmen went unarmed to the hill where the Whangaroans were assembled. Marsden explained the object which brought missionaries to live among Maoris. Then they all lay down to rest in the open air; the warriors planted their spears in the ground; the stars shone bright; and Mr. Marsden, not able to

sleep, wondered at the mysteries of Providence. The following day all shook hands, and those who had been enemies rubbed their noses together.

The first Sunday after their arrival was Christmas Day, and Marsden preached at Ruatara's village in the Bay of Islands. The latter explained what the preacher said. The text was that which we have taken for our motto. Marsden then obtained some land, on which dwellings of wood and rushes were put up for the missionaries. Ruatara died before Marsden left **New Zealand**, and never declared himself a Christian. He seems to have been prejudiced by the fact that the Natives of New South Wales were reduced by the English to a state of wretchedness, and he feared lest his beloved country should be treated in like manner. But he directed that his infant son should be entrusted to Mr. Marsden.

The time for steady work had now begun. But years passed, and though one catechist had written a prayer and catechism in Maori, the two best workers, King and Hall, seemed quite unable to master the language. They opened a school, but the children only remained as long as they were fed. **New Zealand** must, in early times, have been a rough place for missionaries' wives. The Natives, if they came to the services at all, came in a savage state; and if anything was said that offended them, they would jump up and say, "That's not true." When they were angry with

the missionaries, they would threaten them and tell them that "the stones were heating for the oven in which they were to be baked." They also tried to make the missionaries pay for the necessaries of life in firearms. Those missionaries, who would not sell muskets, were insulted. Happily, Marsden, who had continued to receive the chief's sons at Paramatta, continued also his visits to the island. One of his visits lasted for nine months. He was firm in enforcing the Society's rule which forbade missionaries to deal in firearms. He said that it would be better to give the Mission up than to break this rule. A crowning trouble was that Hongi, who had become Protector of the Mission, went to England, saw King George IV., and received presents from him and others. He converted all his presents into firearms, and on his return commenced a terrible war, accompanied by cannibalism. His example was pernicious, and the missionaries were treated with contempt. Their houses were entered and their food eaten. The work at Paramatta was stopped, partly because the change of climate seemed to hurt the Maoris.

The year 1823 arrived. The Mission had not a single convert, and the powers of evil seemed strong. The first clerical missionary sent from England had advised that the Mission should be given up. "The fire shall try every man's work of what sort it is" (1 Cor. iii. 13), and the temptations to which the little

band of missionaries had been exposed showed that some were not suited to the work. They retired about this time.

But it was a great thing that the others maintained their footing in the island. It was also a great thing that Marsden had not lost heart, and that he received sympathy at this crisis from a Governor of New South Wales, Sir Thomas Brisbane. And the proclamation of the kingdom of righteousness had had its effect; Hongi's death, which took place a few years later, was a sign of the change that was going on; for although he was not a Christian, he repented of some of his worst crimes before he died.

(2) The proclamation made in clearer tones, and awakening attention between 1823 and 1832.

The year 1823 was an important one. The Committee determined to put the Gospel more prominently before the Natives, and to think less of industrial teaching. Even Marsden changed his mind on this point, and saw that civilization does not necessarily precede Christianity. Mr. and Mrs. Henry Williams joined the Mission that year, and Mr. and Mrs. William Williams came three years later. Henry Williams was appointed to **New Zealand** before the news of Hongi's wickedness, and the disasters that followed, had reached England. The Committee offered to change his destination, but he declined to draw back, and embarked with his wife and three children. William had pro-

mised to follow. It would be hard to find two men more suited to be ambassadors for Christ (2 Cor. v. 20) than these two brothers. Henry had been in the Navy, while William had been trained as a medical man, and was an Oxford graduate. They were both now in holy orders; they had strong brotherly affection; and their wives helped them in every way. The brothers showed an extraordinary elasticity of spirit, which must have proceeded from an inner gladness. Their consistent lives showed that God was truly their King, and they besought the Maoris to be "reconciled" to this King.

However, the dangers, difficulties, insults, and violence still seemed almost too great to bear, and some missionaries threatened to leave special stations. But when they did so, the Natives invariably entreated them to remain. The brothers Williams said they would not leave the island unless they were driven away.

We believe that there was "joy among the angels" (Luke xv. 10) in 1825; for the missionaries, who were extremely careful as to Baptism, deemed that an old chief might receive this sacrament. He underwent a searching examination, and was baptized on his death-bed. The first public Baptism was four years later, when the service was in Maori.

The period of which we are now writing was notable for the intrepid and often successful attempts made by

missionaries to quell blood-feuds. They went at one time with a white flag between the opposing forces; at another time a battle had taken place, and the slaughter might have begun again, when a sail was seen, Mr. Marsden landed and went with Henry Williams from camp to camp till peace was concluded. H. Williams (called by the Natives, Te Wiremu) and two other missionaries, having failed at another time to turn some chiefs friendly to themselves from their determination to attack other chiefs at a distance, set sail with them for the scene of conflict. The final result was that the fighting did not last long, and that the leaders said, "The God of the missionaries was too strong for them," and that the words of Te Wiremu lay heavy on them. New labourers arrived, but Henry Williams was the virtual head of the Mission. He longed for extension beyond the Bay of Islands, the only part in which there were stations as yet; and he and others took evangelistic tours. Multitudes thronged during these tours to hear the Gospel, which was ceasing to be a confused sound to them.

An European population was, however, gathering on the coast, and had a demoralizing influence on the Natives; and there were still among the latter such wholesale massacres and horrid cannibalism that even Henry Williams wrote in his diary about this time, "All is dark, dreary, and dire confusion."

1832 arrived, and only fifty persons were baptized.

(3) The proclamation apprehended and welcomed; from 1832 till the first Bishop's arrival in 1842.

The Maoris began now, as a nation, to listen intelligently, and a conspicuous change was that the "good tidings" were, in some instances, spread by Natives.

The year 1832 was memorable as the year in which W. Williams made a tour in company with other missionaries, and distributed translations of half the New Testament. These translations were the fruit of patient toil. The Natives, many of whom had learned to read, received them with avidity. A marked change took place in several Natives; and some showed a less warlike spirit than heretofore. A storm burst forth, however, in 1836. Missionaries were sometimes helpless witnesses of slaughter and cannibalism, and one of them was maltreated.

A great and important extension was made about 1840; in one direction by W. Williams, and in another by Octavius Hadfield, a young clergyman who, when he came to the island two years previously, was supposed to be dangerously ill. The one settled in **Waiapu**, and the other in **Otaki**. Both these stations are still important, and both, like the first station at the Bay of Islands, may be said to have grown into a diocese. And the extension was, in each instance, partly the work of Natives who had been slaves taken in war.

(a) A liberated slave, Taumatakura, had been instructed by W. Williams. This man desired to teach

his countrymen on the east coast, and when urged to join a war-party he said, "I will go if you will attend to what I say to you. When we come to the enemy's *pah*, if we kill any people, you are not to eat them; neither must you wantonly break up canoes which you do not care to carry away, nor destroy food which you do not care to eat." The Christians at the Bay of Islands heard of Taumatakura's attempt to teach his countrymen, and six Natives volunteered for his help. Henry Williams took them, and placed three at **Waiapu**, and three at **Tauranga**. Their work prospered, and William Williams volunteered to live, with his family, among them. He went in December, 1839, and found that 1,500 Natives were meeting regularly for Christian worship. Before two more years had passed, the numbers had risen to 8,600; and a church had been built at **Tauranga**.

(b) Another liberated slave, Ripahau, after being instructed in the Bay of Islands, went to the south in search of his relations. He reached **Otaki**, and formed a great friendship with Rauparaha, the son of a savage chief. This young man joined with eleven others in begging Ripahau to teach them to read. He did so, though he had only two copies of the Prayer-book, a catechism, and a fragment of the Gospel of St. Luke. Many were unfavourable to the movement; so to escape opposition, the twelve took Ripahau to an island where they read with him for nearly six months.



Rauparaha said, "We learnt every day, every night. We did not lie down to sleep. We sat at night in the hut all round the fire in the middle. Whiwhi (his cousin) had part of the book, and I part. Sometimes we went to sleep upon the book; then woke up and read again. After we had been there six months we could read a little, very slowly." They then resolved to go to the Bay of Islands, and ask for a missionary. Henry Williams received them, and was so struck with their simplicity and earnestness that he wanted to go himself. But it was decided that he could not be spared in the north. It happened that Octavius Hadfield heard the Natives talking to another missionary. He only partially understood what they said; but he was so struck that he started up and said, "I will go; I know I shall not live long, and I may as well die there as here."

H. Williams took Hadfield to **Otaki**, and they had at once to act as peacemakers, for they arrived at a time when chiefs were quarrelling. The strange thing this time was, that when a reconciliation had been effected, the opposing parties nearly fell out again as to which should have the missionary! Mr. Hadfield finally promised to have two houses, and to divide himself between two places, of which one was **Otaki**. He baptized three persons within six months of his arrival, and we cannot help noting that one of these was called Henere Martene (Henry Martyn).

The work continued and progressed in all these places. Chapels sprang up in the villages—some of matted rushes or of neatly-sewn bark, and others of more substantial material. The joyful Sabbath rest began with a service; then the Christians would be employed in visiting, teaching, or reading; and there would be another service in the evening. Natives under instruction at this time numbered 30,000. Their attendance at church was better than that of the colonists. The New Zealanders would often ride twenty-five miles that they might partake of the Lord's Supper. The New Zealander was "sitting clothed and in his right mind." He was shown that tattooing is forbidden in the Bible (Lev. xix. 28).

Charles Darwin visited the island, and was at one station vividly reminded of England. He remembered that he was in "the land of cannibalism, murder, and all atrocious crimes," and said, "The lesson of the missionary is the enchanter's wand." He should have looked a little further back, and said, "They have tried God's plan, and not that of men" (1 Cor. ii. 7).

The first Bishop of **New Zealand** (Selwyn) arrived in 1842, and the state of the Maoris came upon him with glad surprise, for he had not heard much of it before leaving England. The Bishop wrote home, "A few faithful men, by the power of the Spirit of God, have been the instruments of adding another Christian people to the family of God." The Bishop

visited every station, was fearless as a peacemaker, and became the devoted friend of the Maoris.

The Bishop shared the missionaries' joy when the Maoris, as a nation, embraced Christianity; and he shared their grief when, a few years later, there was a great apostasy.

We have spoken of the disfavour with which some colonists, to whom law and order were obnoxious, looked upon the good understanding between the English Government and the Maoris. These men poisoned the mind of Heke, as others had previously poisoned the mind of Ruatara. He was a baptized Christian, but he headed an insurrection. The way, however, in which he carried on war showed that the nation was changed. The insurrection led by Heke was suppressed, but ill-feeling remained. The Natives now desired that one of their own chiefs should be king in the central and uncolonized part of the island. They chose a king in 1853, and disputes followed which led to the war with the English, which lasted from 1860 to 1870.

The New Zealanders showed on certain occasions that they understood what it was to forgive enemies; and after one battle the muskets and ammunition of the slain were buried with their bodies. At other times they helped the Bishop and Henry Williams to carry away wounded English, and some even exposed themselves to danger that they might obtain water for

their prisoners. But it was during this war that so many Christians fell away. The very existence of the Church was threatened. Some Mission stations had to be given up for a time. Drunkenness began to prevail. The apostates called themselves Hauhaus. The creed of these Hauhaus seems to be partly Roman Catholic and partly heathen. Bishop Selwyn said, "The Hauhaus superstition is simply an expression of an utter loss of faith in everything that is English, clergy and all alike." Some returned at one time to their old barbarities; and they murdered an English officer in a brutal manner. The Bishop and the missionaries "stood between the living and the dead." They ever protested when Englishmen said that Natives were to be "poisoned" or "shot down like dogs"; and it is said that on one occasion Octavius Hadfield prevented a wholesale massacre of the colonists at Wellington. The only missionary who fell a victim to Maori revenge was Mr. Völkner,\* and we are told that an European gave false evidence at his mock trial, which evidence convicted him of conspiring with the Governor to drive the Maoris out of the land. Mr. Völkner asked for his Prayer-book; he knelt down and prayed; he then shook hands with his murderers, and said, "I am ready." Mr. Grace, captured at the same time, was set free. He afterwards ventured into the disaffected parts; and other mission-

---

\* See Part I., p. 10.

aries did the same, that they might cheer those who remained faithful. The Maori clergy, who were happily numerous, strove to stem the tide of apostasy, and continued to minister to their congregations. Some veteran English missionaries in the North never left their posts.

The present leaders of the remnant of the Hauhaus, and others more or less disaffected, are their king, Tawhiao, Te Whiti, and Te Kooti. The last fifteen years have shown a steady improvement. Bishop Selwyn murmured on his death-bed, "They will all come back." It is said that a special and sustained Mission to the lapsed Christians is needed.

We have now to record a great victory gained by Christians. The Maoris had learnt from Europeans to love firewater, and they were supposed, in consequence, to be dying out. Missionaries have had temperance associations; and it has pleased God greatly to bless this work, so much so that its victory is almost complete. And this is true with respect to the lapsed minority, as well as the steadfast majority. One missionary writes, "Drunkenness is now unknown," and another, "Nearly all the young people are members of the Church of England Temperance Society." Chiefs in one place impose a fine on any one who shall bring spirituous liquors into the *pah*. In consequence of this movement, the Maori population in **New Zealand** has, during the last ten years, increased.

Evangelistic work in **New Zealand** has had some features peculiar to itself. For instance, we have Marsden's seven visits. His fourth visit was marked by a shipwreck, that happened when he was quitting **New Zealand**. The Natives, instead of hurting "Marsden, the friend of the Maoris," gave help, and showed every kindness to him, the captain, and the crew. He had many disappointments, and it seemed sometimes as if he only travelled to **New Zealand** to hear of fresh outbreaks of ferocity and cannibalism. But "joy cometh in the morning" (Ps. xxx. 5), and his seventh and last visit (in 1837) was full of thankfulness for the past and hope for the future. He was aged, and had many infirmities, but he used to sit in a chair out of doors to receive the Maoris who came, and were content if they only sat and gazed at him. He lived only nine months after this, and it is said that **New Zealand** was on his lips at the last.

Mr. Marsden said of his fellow-workers that they were among the excellent of the earth. We have been able to speak a little of the work of "Te Wiremu" and his brother; but they were only samples of the many men who, having given themselves to God, then gave themselves to the Maoris. **New Zealand** missionaries have generally made that country their home for life. A Dorsetshire farmer determined to join the band of the earliest missionaries. His neighbours thought him so wrong-headed that they offered to help

in the support of his wife if she would separate herself from him. She would not do so; and her husband and herself found, eventually, that Matt. x. 39 is true. A settler tells us that he knows a missionary now in **New Zealand** who, though he might have been equal to the highest posts at home, has worked happily all his life on £230 a year. Yet missionaries have had perils, through misunderstandings, from some of the best of their own countrymen.

The evangelistic tours taken in early days had two objects: the dispersion of the Mission, and peace-making. The work is now more pastoral than evangelistic, and the Native clergy have for a long time exceeded the English missionaries in number. Members of the Williams' family, of both the second and the third generation, are among the latter. It occasionally happened that professing Christians were found in places which no missionary had visited. Two chiefs, sent in 1846 by Mr. Taylor, at their own request, as evangelists to a hostile and heathen tribe, were murdered. Mr. Taylor then went himself, and boldly rebuked the murderers. Two more Natives subsequently devoted themselves to the same place. It has always been a rule in **New Zealand** that lay readers should be unpaid. This plan is still carried out, and the lay readers are upwards of 300 in number.

Education began in Marsden's house at Paramatta; then the brothers Williams would bring back chiefs'

sons, and educate them with their own sons; and they began afterwards to open schools at every station. The training institution for Native agents is at **Gisborne**. There are also important schools for both boys and girls, which are superintended by members of the Williams' family.

Literary work began with the translations of one of the first three catechists. This catechist was in England at the same time as Hongi; and Professor Lee, with the help of the two latter, laid the foundation of the Maori as a written language. Mr. W. Williams engaged much in literary work; but Mr. (now Archdeacon) Maunsell is the missionary to whom the Maoris are chiefly indebted for a whole, and a complete Bible. One day, whether through accident or design, his valuable papers were burnt, and his types melted. He "began again."

Women's work in this Mission has been the work of members of missionaries' families, and those who have known some of these ladies say that they have been almost ideal missionaries. Mrs. H. Williams set an example of bright cheerfulness when she had to do nearly all the household work herself, when she had to live with four young children in a little dwelling that excluded neither wind nor rain, and when the Maoris would habitually pilfer her household implements. She had to be a spectator when the Maoris leaped over the wall of her garden and threatened her husband, who never allowed



firearms in the house, but calmly confronted his invaders. Mrs. Clarke's house was once surrounded by cannibals, who desired to kill and eat a slave girl. Mrs. Clarke hid the child, locked the door, and with perfect self-possession forbade the savages to enter.

We have alluded to the three dioceses into which the Northern Island is now divided; and we will only add that Mr. W. Williams became the first Bishop of **Waiapu**. His successor, Bishop Stuart, was also once a C. M. S. missionary in India.\* Mr. Hadfield is now Bishop of Wellington, and Primate of **New Zealand**.

An Archdeacon superintends work among the Maoris in each of the three dioceses. Mr. H. Williams was the first Archdeacon in Auckland.

The Natives in **New Zealand** give liberally to Church work. The schools are almost entirely supported by them, and the C. M. S. sends every year less and less money to **New Zealand**.

The Church in **New Zealand** has boards, at which their own affairs are discussed. These boards are subordinate to synods.

This Mission has 19,000 adherents; but there are many Christian Maoris who do not belong to the Church of England.

Some of these Natives are now admitted to a share in the government.†

---

\* See Part ii. p. 49.

† See Part i. p. 10.

CONCLUSION.—A settler says, "The present state of the country is owing to the preaching of the Gospel, the Church of England being in the forefront." We can only glance at one of the numerous indirect influences for good that this Mission has had upon the colonists. It has given to them, who may become a great people, traditions of noble deeds, inspired by faith in Christ.

The only time the angels' song was heard on earth they sang of "good tidings." And since that time a joyful reception of this "good tidings" has made one and another feel that he cannot "hold his peace" (2 Kings vii. 9), and has sent many a man to brave "perils by the heathen" (2 Cor. xi. 26). The "joy of the Lord" was the "strength" (Neh. viii. 10) of the **New Zealand** heralds; and it has helped many other missionaries to bear apparent failure, which is often a greater trial than personal suffering.

The story of the **New Zealand** Mission remains as an encouragement to those who have to face death in the fulfilment of their duty, and to all who devote themselves to the service of God and man, and have seeming disappointment (Ps. cxxvi. 5, 6).

1  
t  
(  
E  
F

## NORTH-WEST AMERICA.

### DIOCESES OF RUPERT'S LAND, QU'APPELLE, AND SASKATCHEWAN.

C. M. S. Publications, especially the *Gleaner* for February, 1891.

The Rainbow in the North (Tucker).—Nisbet & Co.

The Great Lone Land (Butler).—Sampson Low & Co.

The Empire on which the Sun never sets.—Ruddiman Johnston.

Mr. E. Wigram's Letters, xiii.

Missionary Leaves.

INTRODUCTION.—“Go, and do thou likewise” (Luke x. 25-37).

If these few words from our Lord were obeyed, men and women in all parts of this great world would soon hear of a Friend who desires to heal every wound which has been inflicted upon their souls and bodies.

The lesson taught us by the parable of the Good Samaritan is simple. It is, that if we once grant that every man is our neighbour, we should proceed to treat him as we should desire to be treated ourselves.

The lesson taught us is also deep, for it leads us to ponder the “love of Christ” (Eph. iii. 19). It is only those who “love Him because He first loved” them (1 John iv. 19), and believe that He died for all sinners (1 John ii. 2), who feel that no sacrifice is too great that shows their gratitude to Him (1 John iii. 16).

GEOGRAPHY, &c.—We have, in previous chapters, dealt with enormous populations. We have now to do with a gigantic country, but a small population.

The whole of the British dominions in North America are said to be as large as the Chinese Empire; but the population is not more than 5,000,000 and only 100,000 of these are Indians; while some say that 100,000,000 could live in these dominions. The C. M. S. has, however, no work in Canada proper, in Newfoundland, or in Labrador, and Chapter XXV. deals with the country that is to the west of the Rocky Mountains.

The part which we consider in this and the following chapter, has about 200,000 inhabitants, 50,000 of these being Indians.

It is said that the Indians were ten times more numerous "before the white men came." They used stone hatchets. They lived by the chase and by fishing. They were very improvident, and would make no provision for the winter, so as to be driven, when it came, to make holes in the ice that they might catch a few fish. They have often been driven by hunger to eat their dogs, their shoes, and the leather of their tents, and starvation has made many of them cannibals. They were proud, and looked down upon the white man and his industry. When they wished to compliment him, they said that he was almost "as wise and good as an Indian." They tortured and scalped their enemies.

It has now been proved that Indian children can learn as fast as other children ; and their fathers and mothers have also shown that they can think. It is not safe to keep them long at their books, as they have a disease called the "thinking illness," from which some have died. They are reserved ; but they sometimes speak with eloquence, and are no mean critics. An Indian described an Englishman's speech as "a spoonful of sense in a stream of water." It is needful for missionaries to understand the Indian way of thinking ; for a missionary was told by a man, to whom he spoke of burdens that "he had none, his wife carried them all." Another Indian, when reminded that he might die that night, thought that he was challenged, and took out his scalping-knife.

We study in this twenty-third chapter the southern and more fertile half of the great territory, including its most civilized corner, which is now called Manitoba.

This is a country which, as has lately been discovered, has some of the best land in the world for farming purposes. Some say that it has the best climate in the world. It has meadows as large as England, which are covered with snow in winter, and with grass and flowers in summer. The sunset effects over these prairies are magnificent, and prairie fires are terribly beautiful.

The diocese of Rupert's Land is in the south, and

therefore near to the United States. It is the smallest of the seven dioceses into which the prairie country is divided. It has about 135,000 inhabitants. It is the birthplace of the C. M. S. Mission; and it is a very different place to what it was when this Mission began. The colonists are now numerous; and the province of Manitoba has its University. The station of **Red River** has become the town of **Winnipeg**, and we have telegraphic communication with it. This place received its first name because a terrible Indian battle gave its waters a crimson dye. The thermometer at **Winnipeg** is, in the winter, between 30 degs. and 40 degs. below zero, and between 80 degs. and 100 degs. above this point in the summer. **St. Peter's Indian Settlement** is near to **Winnipeg**. **Fairford** is distant, but in the diocese. The latter took its name from a Gloucestershire parish which had a missionary spirit.

The diocese of Qu'Appelle is also in the south. It has one C. M. S. station, Touchwood Hills. The dioceses of Saskatchewan and Calgary, usually called "the fertile belt," complete the southern part of the field. **Cumberland** and **Stanley** are among the important stations in Saskatchewan. **Stanley** is on English River, the river which separates the Tinne Indians from the Algonquins. **Fort McLeod** and **Blackfoot Crossing** are stations for the Blackfoot and Blood Indians.

The various Indian languages or dialects have some likeness to one another, and may have had a common

origin. They are deficient in words that express abstract ideas.

HISTORY.—Some think that North America was first peopled by an apparent accident; and that currents caused Japanese junks to drift to its western shores, contrary to the will of the occupants of these junks. Some of the aboriginal languages support this theory.

Columbus,

“by Heaven designed  
To lift the veil that covered half mankind,”

made America known to the Old World; but it is probable that Isabella of Castile's desire that Christianity should be spread was an incentive to his enterprise. He and the discoverers that followed him, including Hudson,\* found America while they were searching for a short cut to India and China. Hence the misleading name *Indians*. The Pilgrim Fathers in 1620 took possession of North America in their king's name, as was the custom with emigrants of that period. Lord Selkirk obtained a grant of land from the Hudson's Bay Company,† the traders then in the prairie land. He formed an agricultural colony on the banks of the Red River in 1811. Some traders, who were rivals to those of the Hudson's Bay Company, forcibly dispersed the settlers, and killed Governor Semple. Lord Selkirk took vigorous measures for

---

\* See chap. xxiv.

† See chap. xxiv.



their punishment, and for the re-establishment of the colonies.

The traders finally amalgamated; and in 1869, though they kept some land, they surrendered all their rights to the Dominion of Canada for £300,000.

They paid, in early times, for furs in spirits and gunpowder. The Indians, in consequence, decreased for many years; but their own wars and habits were partly to blame for this. This decrease has now ceased in some parts. The Dominion authorities have treated them wisely and generously. Land has been reserved that they may continue to hunt. The sale or barter of spirits is strictly prohibited on British territory, and this prohibition is having an excellent effect. Christianity is teaching them moderation and self-control.

Lord Dufferin said of the Indians, "In entering their country, and requiring them to change their aboriginal mode of life, we incur the duty of providing for their future welfare."

Missionaries, who knew the barbarities perpetrated by the Indians, have gone fearlessly among them. They were obliged in early days to cultivate land for the subsistence of themselves and their families. They were sometimes brought to terrible straits when their crops failed, and they felt that they were among savage men.

RELIGIONS.—The Indians recognized a Supreme Being, when missionaries first visited them, whom they called the Great Spirit. They had vague notions of a

future state, and thought that the souls of the dead went to a good country near the setting of the sun. But their worship was reserved for inferior spirits; and some tribes addressed their incantations to the Evil Spirit. They have been known to inflict tortures upon themselves in the hope of appeasing some of the powers of darkness.

The Indians know nothing of the use of herbs in sickness, but they have appropriated the word *médecin* from French Canadians. Their medicine men, or conjurors, pretend to deal with evil spirits, and thus to cure the sick. A baptized Christian, once a conjuror, told a missionary that he thought he really had possessed the power of calling evil spirits to his aid; and that he had obtained this power by fasting for eight days. Conjurors have shrunk from hearing the Word of God, lest they should lose this power.

Eliot, Brainerd,\* and their successors have had compassion (Luke x. 33) on the Indians who belong to the States, and the Canadian Church has Missions in Algoma and elsewhere; but the Indians of the Territory are peculiarly the children of the C. M. S.

Traders and colonists were left without church or chaplain till 1820. They used the Indians as if they were slaves; they taught them to drink, and they seldom used the name of God but to profane it. Here

---

\* See Part i., p. 5.

and there a man had a Bible ; but if a civilized come in contact with a savage race, and the former is not restrained by Christian love, contempt and oppression on the one hand, and suffering on the other, always follow. The Indian had thought that the land was his own for hunting, and he felt that he was "among thieves" when white men took his country, and treated him as if he were a wild animal in their way. The Indians resorted to barbarous retaliation, which only brought punishment on themselves. They were "half dead" when deliverance came.

There was a revival of religion in the old country. Men believed in Divine love, the life and work of Jesus Christ became a blessed reality to them. Real love to God must be followed by love to our neighbour. Some men residing in London, belonging to the Hudson's Bay Company, began to be anxious about those in their own employ. They found other men at hand, the Committee of the Church Missionary Society, whose definition of their "neighbour" extended to the savage population of the world, and to those who seemed the enemies of white men. No one could work among the Company's servants without finding this "neighbour" lying in his path. The Company and the Society, therefore, combined ; and they were very happy in the choice of their first chaplain or missionary. Mr. West united these offices. His love to his neighbour made him cheer-

fully endure hardship, because he felt that he could put others "on his own beast" (Luke x. 34), or, in other words, resign his comforts for their sakes. Those that followed him also give us animating examples of a willingness to spend and be spent for others (ver. 35).

C. M. S.—We will divide our description of the work according to the dioceses which have grown up around the first stations.

(1) Rupert's Land.

Mr. West landed at York\* in 1820, but he had been told to reside at the **Red River**, and to ameliorate the condition of the Indians. He was obliged to proceed to that place by river, a distance of 800 miles. This voyage could not be undertaken till the river was navigable; and he therefore began a school for boys before he left York. Two of these boys went with him on the canoe journey; he instructed them during his journey, and the results of this "labour of love" (1 Thess. i. 3) are still felt in the Mission.

Mr. Jones was soon sent to **Red River** to help Mr. West. Mr. and Mrs. Cockran followed in 1825. Mr. Cockran continued his work for forty years, during which time he only took two holidays. He thought that the comforts of England might take his heart from the Indians.

---

\* In Moosonee. See p. 167.

The work among the colonists showed happy results; but it did not, at first, seem possible to do anything for the Indians except to carry on the school of which Mr. West's two pupils were the nucleus. The number in the school soon amounted to twelve. A chief entrusted a little boy to Mr. Cockran, because "he could refuse nothing to one whom the Great Spirit had sent to teach him."

The Colony, as well as the Indians, depended at this time upon buffalo flesh. The buffaloes receded as the town grew; and the hunt failed in 1826, the same year that the town was visited by storms and floods. The church and the Mission-house stood, but the furniture of both was swept away. The missionaries (including Mrs. Cockran) took refuge in tents, as some Indians did; and, though the weather was very cold, they lived in this way for a month. But their letters dwelt upon their "mercies" more than their "hardships." For instance, a spark ignited the prairie grass near to the tents, and they felt that God preserved them from destruction by immediately sending a shower of rain. Mr. Cockran thought that the dilapidated state of his beloved church made him fix his mind more on the "main object of his ministry." He described, also, how he spent an evening with two Christian friends, and talked of the "many mansions" above; and how they then beguiled the time by relating the manner in which God had fed them, day by day, for many

months. It had often happened that they did not know whence the morrow's food would come; and, more than once, the only food they had for themselves and the Indian boys was some half-ripe barley.

The hearts of the Indians were more open after this terrible winter; and Cockran showed his love to their bodies (James ii. 16), as well as to their souls. He taught them to till the ground, though he would often have to do some of the hardest work himself. They would use the hoe and the spade for a short time, throw them down, and say that work made their backs ache. The sickle cut their fingers; but they always ploughed well, for their habits of shooting had trained their eye.

Cockran determined to form an Indian settlement; but he had to wait for years before a friendly chief, Pigwys, gave some land. Pigwys often determined to do so in the winter, when nearly starving, but used to change his mind in the summer. When he at last gave a little land, the Indians wanted to consume or give away its produce immediately. It was hard to induce them to keep a little seed. Nevertheless, Indians were now won to the Gospel and a peaceful, agricultural life. A man who helped to build the first log huts was called "Cannibal," because, in a time of scarcity, he had devoured nine of his own relations.

There were conversions now, some of which were among the boys in the school. This school had received

pupils from all parts, even from the country behind the Rocky Mountains,\* and from the Eskimos beyond Fort Churchill.†

A boy had come to be taught in 1824, and remained for several years. He had been, after this, absent for some years, when Mr. Jones was told that he had returned and was very ill. He was found, in the last stage of consumption, in a small hut, with one old blanket to cover him. Mr. Jones was grieved at his condition, but the boy said that he wanted little now, and that the people, in whose hut he was, were very kind to him. He had perfect confidence that Jesus Christ had died to save him. A small Bible was under the corner of his blanket; and when he was questioned about it, he said, "This, sir, is my dear friend. You gave it to me." He then related that, when returning from a visit to his sister, who lived on the other side of Lake Winnipeg, he found that he had left his Bible behind him. He turned back, and was nine days alone in the canoe, tossing to and fro, before he could reach the place; but, having found his "friend," he had ever since kept it near to his breast. He had intended that it should be buried with him; but he had changed his mind, and determined to give it to Mr. Jones, that it might "do some one else good." This is only a sample of the numerous instances in which Indians showed that they

---

\* See chap. xxv.

† See chap. xxiv.

had "known and believed the love that God hath to us" (1 John iv. 16).

The year 1836 is memorable in the annals of the Mission. The annual ship could not reach York, though the Captain contrived to throw the letters on shore. Cockran once said that these letters made the missionaries feel every year that they belonged to the human family, and better still, to the Church of God. The ship returned, this year, with its provisions to England. Cockran wrote, "We have our Bibles." And Mrs. Jones, an excellent missionary, died the same year. This caused her husband to return, with his five little children, to England. Circumstances had previously taken Mr. West away, so that the Cockrans were left alone.

Mr. Cockran's apostolic labours included successful endeavours to prevent Indians from murdering one another because they thought that they were being bewitched. The churches in which he ministered were thirty miles apart. He described how he would be chilled as he rode through the blinding snow, but when he heard "200 voices joining to sing the praise of Him whom lately they knew not," his heart grew warm again. He was minister, clerk, schoolmaster, arbitrator, agricultural director, peacemaker, &c.

The Indians wrote to the C. M. S. and represented that their "praying-master had too far to go." Mr. Smithurst was sent, and had to make the long canoe voyage from York. An Indian in the canoe seemed to be dying.



Mr. Smithurst did not know his language, and could only pray for him. This enforced silence distressed Mr. Smithurst much; but the following spring two men came to the **Indian Settlement** for instruction. One of these two was the man who had seemed to be dying.

Cockran had an opportunity of showing that "Charity seeketh not her own," when he heard that some of the work must be given up from lack of funds. The good Samaritan could not believe that the Church at home would not "take care" (Luke x. 35) of those Indians whose "wounds" he had "bound up." He did his part, for he returned some money that was rightly his own to the C. M. S., though, by so doing, he and his family underwent privations.

We can only refer to one more of the fathers of the work in Rupert's Land. Abraham Cowley joined the Mission in 1841, and served for forty-six years. He tried in vain to reach the Mission through Canada. This route, now made so easy by a railroad, was then barred by thick forests; so he returned to England and took the annual ship to York. He settled with his wife at the station now called **Fairford**. It was in the midst of very fierce Indians, and about 300 miles from **Red River**. They lived in a tent till Mr. Cowley could build a two-roomed house; and they began house-keeping with one piece of furniture—a table. They worked on bravely, but without apparent fruit for six years. It was proposed to give up the station;

but the Indians remonstrated, and said that though they were too old to change, they wished their children to become "praying people." At one time Cowley hardly saw a clergyman for six years, so that when Bishop Anderson\* came, he could not refrain from loud expressions of delight. His life proved that "many waters cannot quench love" (Cant. viii. 7). When he left **Fairford** for the **Indian Settlement** in 1854, he left 120 Christians there.

Cockran, Cowley, and Hunter, of whom we shall soon speak, were in their turn Archdeacons of the **Red River**, and Archdeacon Phair is their worthy successor.

The solitary station has grown into numerous parishes, many of which have been given into the charge of the Colonial Church. The C. M. S. only retains six stations, but the churches in the diocese are nearly fifty in number.

(2) The diocese of Qu'Appelle.

It is noteworthy that the Christian Indians at **Touchwood Hills** remained loyal in the late insurrection.

(3) Saskatchewan and Calgary.

We remember that Mr. West brought two boys with him from York to **Red River**. One of these, Henry Budd, became a trusted catechist, and finally a clergyman. He was sent, in 1840, to break new ground at

---

\* See p. 162.

**Cumberland.** He took his wife and mother with him. Mr. Smithurst visited him in 1840. The latter was greeted, to his great pleasure, by a party of school-children; and it was found that thirty-eight adults, with their children, were ready to be baptized. This station had afterwards the benefit of being the scene for many years of Mr. Hunter's labours. The latter had the joy, in 1872, of finding that there were no heathen left at the station.

Another catechist, James Settee, who had been at the boarding-school, broke ground at **Stanley**. Mr. Hunt and Mr. Hunter were also pioneers in this new country. James Settee is now in orders, and though aged, is very energetic.

Archdeacon Mackay, born in the country, though of English descent, is a zealous missionary.

Mr. Tims is trying to evangelize the Blackfoot and Blood Indians, the wildest races in the North-West.

The evangelization of the Great Lone Land owes much to Natives under circumstances peculiar to itself. These Natives were accustomed to travel with their families for great distances; and they would often go to York that they might trade with white men. Cockran used to ask his hearers whether their relations were not passing into eternity without having heard of their Saviour. His words would be repeated at York, and would pass from one to another. Many who heard

them would come to **Red River**, and on one occasion a little fleet of twenty canoes was seen to approach. The Indians would pitch their tents near any family to whom they could claim any relationship; and they would expect to be maintained as long as they remained. Cockran rejoiced to think that his congregation was gathered from the shores of almost every river between Hudson's Bay and the Rocky Mountains.

The Native clergy are an important and useful body of men; and Archdeacon Phair has been able to send many of the more enlightened Christians to conduct gratuitous services in villages. A chief has been known to conduct services throughout the winter, and to organize evangelistic work among young men.

Missionaries sometimes itinerate that they may administer the Lord's Supper to little bands who have no teacher, but who meet on Sundays for prayer. One says that "implicit confidence in the Master's presence was pictured on every face." A missionary visited some of those who were ill and suffering. An old man sat upright with an effort, and said, "What you are saying is true. I have read it in the Great Book." The missionary went on to speak of the time when there would be no poverty, and was answered, "It is enough; my heart is full of joy." This man died on the following day.

We have seen how important the education of Indian boys in a boarding-school has been to the Mission.

Missionaries and their wives also began little day and Sunday schools at their own stations. The children would sometimes be like wild birds. They ran in and out, learned or played, just as they chose; and when they quarrelled, they wanted to settle it with the knife or the bow and arrow. Gentle persuasion soon brought a little order into the schools, but it might still be necessary to allow them to hunt and fish whenever they chose, lest they should have the "thinking sickness."

The Bishop of Rupert's Land has a college where Natives may be trained as missionaries; and Government has industrial schools and farms for Natives.

The Bible, or parts of the Bible, with some other books, have been translated into most of the Indian dialects. Even the dialect of the Blackfoot Indians has been reduced to writing, and parts of the Gospels have been translated into it.

The diocese of the first Bishop of Rupert's Land (Anderson) included the whole territory east of the Rocky Mountains. This vast province is now divided into seven dioceses, and an eighth division will soon be made. We have spoken of four dioceses in this chapter, as Calgary is, for the present, joined to Saskatchewan.

The Church in Canada has lately given a little help in money.

Woman's work has been well represented in **North-West America**, for missionaries' wives, often suffering

much from the climate, have known how to endure, to work, and, if needs be, to die.

The Christian Indians in the four dioceses are in number about 6,000. Heathenism has vanished in some places, and in others it is dying out. The Christian Indians were formerly at war with one another, now they are at peace; once they were cruel, now they are affectionate; once indolent, now industrious; once they made frantic wailings for the dead, now death is regarded as a passage to glory. Their very features are changed.

“ O Breadth of Love ! o’er all the world  
The blessed banner is unfurled ;  
From north to south is heard the fame  
Of the Adorable One Name.”

CONCLUSION.—We believe that it was love to man, proceeding from love to God, that moved the men of whom we have written to their task. The “patient continuance in well-doing” (Rom. ii. 7) of some is a striking part of their example.

Such men show to every Christian that Christ’s followers are not only to “teach all nations” (Matt xxviii. 19), but also to represent their Master while on earth. The Indians were conquered by love. Love to a savage people was not natural to these missionaries, any more than it is to other fallen sons of Adam, but it was “shed abroad in their hearts by the Holy Ghost” (Rom. v. 5). It is impossible also to estimate

the happy results that have followed their work in helping to extinguish the hatred that prevailed between white and red men.

Finally, we remember the beautiful way in which the parable of the Good Samaritan has been allegorized. We doubt if any men of their generation had happier lives than these men who spent their lives for the Indians. And yet their Master says to them, "I will repay thee" (Luke x. 35).

## NORTH-WEST AMERICA.

### DIOCESES OF MOOSONEE, ATHABASCA, AND MACKENZIE.

C. M. S. Publications, especially the *Gleaner* for February, 1889,  
and February, 1891.

Colonial Church Histories : Diocese of Mackenzie (Bompas)—S. P. C. K.  
The Wild North Land (Butler)—Sampson Low & Co.  
Missionary Leaves.

INTRODUCTION.—The parable of the Lost Sheep (Luke xv. 3-7).

This parable, with the two that follow it, teach us the priceless value of an immortal soul in the sight of God.

The men whose labours we are about to describe had their eyes opened by the Holy Spirit to see this truth. They were willing, for the sake of souls, to endure privations and fatigues, to engage, if necessary, in manual labour, and to be cut off from civilized life.

They have thus been suffered to closely follow "Him who came to seek and to save that which was lost" (Luke xix. 10).

We shall see that they have sought many of the sheep till they have found them. (xv. 4).

GEOGRAPHY, &c.—We deal in this chapter with a much larger part of the Territory than that referred to in the last. But it is the most ungenial part of the



field—the cold is so severe that it is not possible to grow much wheat. This is an obstacle to the civilization of the Natives, and it prevents the country from being attractive to colonists. It is the most isolated country in the world—the “silent land,” full of lakes and pine forests. Its only produce at present is meat and fish, although its mineral treasures are said to be incalculable. The glorious Arctic summer days, twenty-four hours in length, make some amends for the winter; for the snow then melts more quickly than it does under a tropical sun. The mosquitoes, however, detract much from the enjoyment of this summer.

The Northern Lights are beautiful; and there is, at least, one waterfall which surpasses Niagara. Some of the rivers are 1,000 miles in length, and the canoe is a great delight to the Indian during the summer.

The Natives are now suffering much from consumption; while, all the while, it is a healthy country for Europeans.

Bishop Bompas, who is one of the best friends that the Indians ever had, says that fiction has given a false impression of their character. They are cruel in their heathen state. For instance, they abandon the aged; the sick and the helpless they plunder and massacre. They regard their women as slaves, compel them to do the hardest part of the work, and sometimes add harsh words and cruel blows.

The Eskimos are to be found principally within the

Arctic Circle, but are also on the shores of Hudson's Bay. The men are sometimes six feet in height, and they are more energetic than the Indians. An Eskimo is seldom seen without a large knife, that is too often used to stab his neighbour. They have some fat or oil under their skin, which prevents them from feeling the cold as we do. They leave their ice-houses and go into tents in May. The summer glare in their country is a contrast to the winter gloom.

The diocese of **Moosonee** is, perhaps, the largest in the world, with a population of only 7,000. It is not so far north as other parts, but it has a very inclement climate. The average cold is 40 degs. below zero. The diocese surrounds Hudson's Bay, which can only be safely entered during August; and then the ship must return quickly, lest the bay should be blocked by ice. The Bishop and other missionaries are thus dependent for supplies of flour, tea, clothes, &c., on two vessels which arrive, respectively, once a year at **York** and at **Moose**, after one of the most dangerous voyages in the world. In early days this was the only way of entering the whole territory, but it can now be also entered by rail from Canada.

**Moose** Fort, so-called from the moose deer, is at the south of the bay. **Moose** is twenty days' journey from the nearest railway station. **York**, on the west, is 700 miles more northerly than **Moose**; and **Churchill**, much more to the north, is called "the outpost of

civilization." This last station is near to the Eskimos. Other Eskimos are on the east side of the bay, and are reached from Fort **George** and **Little Whale River**. **Trout Bay** is one of the numerous stations in the interior.

The diocese of **Athabasca** (The Meeting of Many Waters) is to the west of **Moosonee**. It is comparatively small; but it is four or five times the size of England.

The diocese of **Mackenzie** is as large as the peninsula of Hindostan. A new diocese, called **Selkirk**, is to be taken from it. **Mackenzie** is bounded on the north by the Frozen Ocean. Bishop Bompas said that when he first walked on this ocean, he felt as if a lion had been tamed. Nothing will grow within one hundred miles of it; but the Bishop thinks that the Natives might be taught to cultivate vegetables in other parts of the diocese. He thinks also that the Indians have suffered because they have sold so many of their furs, and have therefore ceased to wear furs themselves. Fort **Simpson** is the headquarters of the fur trade and of the Mission. Fort **Rampart** and **Nutlakayit** are in Alaska, which is divided from British territory by the Rocky Mountains. They are 3,000 miles from Winnipeg. These stations, with **Buxton**, are for the Tukudh Indians, and are within the Arctic Circle. **Peel River**, also within the Circle, is for the Eskimos, as well as the Tukudh Indians.

The Eskimos live in the extreme north of the

diocese. They speak one language; and though the dialects vary much, there is not so great a difference between them as there is between the Indian languages. There are five of the latter languages or dialects in **Moosonee** alone.

Missionary journeys in this Wild North Land are taken in different ways. Sledges are used in the winter. These sledges are drawn by dogs, who are much inclined to quarrel, and sometimes have a pitched battle; and the reins often get entangled. The missionary generally has to run by the side of the sledge, and sometimes to help it forward by pushing with a pole. Snow-shoes, many feet long, are sometimes used by the traveller. Canoe journeys in the summer are often enjoyable from the beautiful scenery. The missionary must sleep in the open air, whatever the cold may be; and Bishop Horden says that if a few of his friends could go through one of these nights, he is sure that the Mission would not afterwards want for funds.

**HISTORY.**—The Tukulth Indians, according to their own traditions, came across Behring's Straits when it was in a frozen state.

Hudson discovered, in 1810, the Bay which has his name. He perished on this, his last voyage, for mutineers cast him adrift. They knew that if he reached the shore, he would find savage men and wild beasts.

The Hudson's Bay Company was formed when Charles II., in 1669, gave a charter to his cousin, Prince

Rupert; which gave the latter the right to form settlements, and carry on trade in the vast prairieland. The Company bought the skins of those animals which the Indians had killed in chase. The North-west Fur Company became a dangerous rival. There was then no civil power in the land, and quarrels between traders often ended in a tragical manner. Factories belonging to these Companies are called forts, because it was necessary to surround them with stockades, and thus defend the traders from the Indians. The servants of both Companies explored. Alexander Mackenzie went up the river that now bears his name, and the Peace River. The Companies amalgamated in 1821.

The small-pox, which the Indians would not bear patiently, has been fatal to many. The decrease of animals, and the consequent failure in the supply of food, has become very serious. This decrease is partly owing to the reckless manner in which Indians used firearms when they first possessed them.

The heathen Indians are less cruel than they were when white men came to their country. The latter can teach them many things. The introduction of twine has increased the supply of food, as twine makes fishing-nets.

Sir John Franklin and other Arctic travellers have frequently made their way to the Frozen Ocean through the Wild North Land. Sir John sympathized with missionaries.

A writer in the *Times* of November 28, 1877, said that Lord Dufferin\* had "introduced a new world to the knowledge of his countrymen." This writer goes on to say, "It looks, on the maps, a mere wilderness of rivers and lakes, in which life would be intolerable, and escape impossible." The writer of this article did not know that some of his own countrymen had gone into this wilderness sixty years before he wrote; and that many were there while he wrote.

RELIGIONS.—The beliefs of the Eskimos resemble those of the Indians.† They have vague notions of spirits that sustain the universe; and they believe that their priests have supernatural powers. The Eskimos have been favoured with many shepherds willing to live on their inclement shores. Erhardt, a pious sailor, urged a Mission to the Eskimos at Labrador on his Moravian Brethren. Some of the latter went to Labrador in 1750, and Moravian missionaries still labour there. It has pleased God to give them much success. But Eskimos within the Arctic Circle, and on the shores of Hudson's Bay, are only touched by the C. M. S. They call the missionaries "Children of the Sun," and, when taught, say that the old Eskimos used to know these things.

Many Roman Catholics work in the Territory, especially in Saskatchewan‡ and **Athabasca**.

---

\* See Part i. p. 11.

† See p. 150.

‡ See chap. xxiii.

Russian Missions of the Greek Church have long worked in Alaska; and now that Alaska has passed from Russia to the United States, the latter country is sending missionaries.

The Wesleyans were the first to have a Mission at **Moose** Fort, but they had retired from it before the C. M. S. Mission began.

C. M. S.—We will again describe the stations according to the Dioceses which have been formed in consequence of this work.

(1) **Moosonee**.—A few young men met periodically in Exeter about fifty years ago. They met because they were interested in Foreign Missions; and because they desired to go into the foreign field themselves. One of these, John Horden, persevered in his intention, and offered himself to the C. M. S. He was asked to return for a time to his work, which was that of a schoolmaster. The Society wanted, in May, 1851, a missionary who would go to the shores of Hudson's Bay. If this missionary missed the annual ship he would be delayed for a whole year. Mr. Horden had therefore only two or three weeks, during which time he was to make up his mind, and prepare for his journey. He decided that he would go, and he was married during this short time to a lady to whom he had been engaged. He and his wife were sent to **Moose** Fort, and that station has been his head-quarters for forty years. He had no knowledge of the language; but he made an Indian tell him the

same story over and over again, till he got the sounds correctly.

He found the people in a very debased condition, but he and other shepherds have gone in and out among them with success. One of his first letters spoke of a five months' walk in his parish; he soon learned to think little of 200 miles; and scarcely a summer passed that he had not travelled 1,000 miles. When he had made his first translations, he sent them to England to be printed. They were sent back with a printing-press; and he was obliged to find out how to print them himself. When he had been one year at work, Bishop Anderson,\* by adding 1,200 miles to other journeys, reached **Moose**, and during his stay there gave Mr. Horden holy orders. The latter worked without cessation for twenty years after this, and was then consecrated the first Bishop of **Moosonee**. Another twenty years have passed, and now the state of **Moosonee** is an encouragement to those who labour in the North-West, for all the Indians have embraced Christianity. The shepherds can say, "Rejoice with me," &c. (Luke xv. 6). The Bishop thinks that it was foretastes of this joy, as one and another was gathered in, which prevented him and other shepherds from losing heart under the depressing influences of early days. He is pleased when missionaries are ready to do anything and every-

---

\* See chap. xxiii.



thing for the sheep (xv. 5). He sets the example by being able to build a log-hut, make and mend his own clothes, and "knit a pair of stockings as well as any old woman."

**York** was the next place which had a resident missionary, Mr. Mason. It is now occupied by Archdeacon Winter, who always has a good congregation, though there is often 70 degs., and even 80 degs., of frost. Shivering old people come from a distance. Archdeacon Winter describes one of his canoe journeys, which was 1,400 or 1,500 miles in length. The Native crew were ready, morning and evening, for prayers. He was tormented by mosquitoes during the day, though it was frosty at night; but he was fully rewarded when he reached **Trout Lake, &c.** The "praying father" was welcomed by the aged; and many children were brought that they might be baptized, for the parents wished them to be "praying children." He baptized sixty-seven during this journey, married twenty couples, prepared and admitted many to the Lord's Supper; and, besides this, he had private conversations, some of which were holy and blessed. Two leading men conducted the services at **York** during the Archdeacon's six weeks' absence.

**Churchill** was considered to be in Mr. Mason's charge, when the latter was stationed at **York**. He was able to visit the Eskimos, and to speak to them through an excellent interpreter, left by Sir John Rae,

the Arctic explorer. **Churchill** is happy now in having **Mr. Lofthouse** as a resident missionary. He is trying to reach the **Eskimos** on the north-west of **Hudson's Bay**. He has also a little congregation of **Christian Indians** who go to their hunting grounds in the summer; and they then choose one of their number as their lay-reader, who conducts divine service. **Mr. Lofthouse** had lately to walk 400 miles on snow-shoes, that he might consult the nearest doctor about his wife.

**Mr. Peck** works on the eastern shore of the Bay in a bitterly cold place. He resides at **Fort George**, but is frequently at **Little Whale River**, among the **Eskimos**. He finds that they receive instruction with avidity, and teach one another to read the Gospels.

The Bishop and his staff have, themselves, privations in this cold and barren **Moosonee**; but they are sometimes grieved to the heart by seeing some of their flock in a starving condition.

The success of the Indians in hunting is variable; and if anything happens to the annual ship it is felt painfully. During a late winter the Bishop had many dinners without animal food; but he never refused help to the Indians; for if he had done so, whole families would have died of starvation. When the frost broke up, and the Indians, as is their wont, came in to **Moose** to tell their long stories to him, he heard that a large party, with one of his trusted Native friends at its head, had perished. **Archdeacon Winter** said that

some of his congregation were so starved that they hardly looked like human beings. He exhausted a year's supply in six months; but some succumbed, and he heard the same piteous "Mechim, mechim!" (Food, food!), wherever he visited.

We turn to the joyful side, and remind ourselves that the Natives show that they listen to the Good Shepherd's voice (John x. 4). For instance, they are now careful of the aged, although they confess that they have in past times put aged relatives to death.

The work among the Indians in this diocese has become pastoral; but it is the Bishop's earnest wish that the Eskimos should be drawn in.

Travellers in N.-W. America say that they have heard hymns sung by the Indians, night and morning, on the shores of rivers. The Bishop tells us that when travelling he would take the prayers himself in the morning, but in the evening he would allow the Indians also to lead in prayer; and that he has never enjoyed prayer-meetings more than some in which they took a part.

"And winds that breathed the rancour  
Of human hate and wrong  
Bear now the heavenly incense  
Of morn and even song."

(2) **Athabasca.**

Natives were the first to evangelize in this district; and they were sent by Archdeacon Hunter,\*

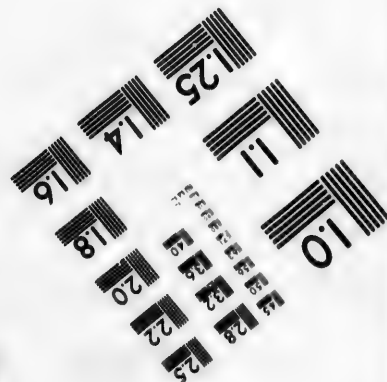
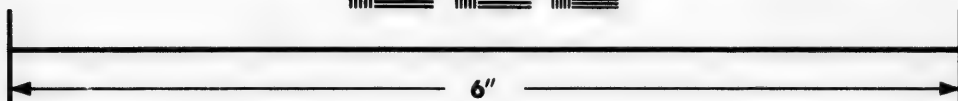
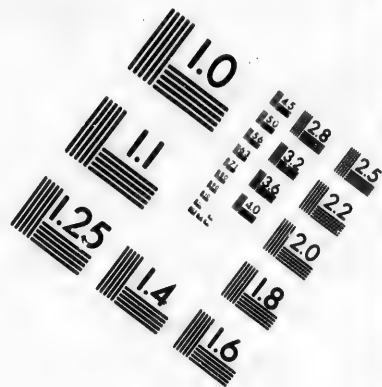
---

\* See chap. xxiii.

in answer to a request that came from a chief to Cumberland.

Mr. Bompas, who became in 1872 the first Bishop of **Athabasca**, previously visited Forts **Chippewyan**, **Vermilion**, and **Dunvegan**, in this diocese. Natives, again, had a part in the work, for Mr. Bompas found that he was greatly helped by some Christian Indians who had been brought up at Red River. Two stations have been added to the three mentioned above, and all are now superintended by Bishop Young, who, when the diocese was divided in 1883, succeeded to the part that retains the name of **Athabasca**. His house is of pine logs, 40 ft. long and 28 ft. in breadth. His episcopate had hardly commenced when he, with his family and house, were nearly carried away by a flood. He has travelled 180 miles to visit a sick person; and the joyful news, (Luke xv. 5) that a man and his wife had been converted by means of an Indian from Rupert's Land, caused him to travel sixty miles that he might baptize them.

**Athabasca** has also been the scene of many of Archdeacon Reeve's labours. Roman Catholics are active in this diocese; but when a Protestant missionary is near, they do not find it easy to refuse the Bible to their converts. The Archdeacon has sometimes found himself among starving people. A good crop of potatoes in his own garden has been a help to him at different times. For instance, an old woman



# Photographic Sciences Corporation

**23 WEST MAIN STREET  
WEBSTER, N.Y. 14580  
(716) 872-4503**

18 20 22 25 28 32 36 40

10 01 51 57

and her daughter applied to him, when the former was black with starvation ; and he was able to give them some potatoes, and garments which had been sent to him through *Missionary Leaves*.

(3) **Mackenzie.**

We come now to the work of those who have gone after the sheep in a part of "the face of the earth" (Ezek. xxxiv. 6) in which we should have thought it impossible for Europeans to live. The Bishop of this diocese is, again, its representative missionary. He has used those advantages given to him by education in studying the languages and habits of Indians and Eskimos, who were so "out of the way" that even traders did not know some of the tribes ; and, having acquired their dialects, he tells them, and often sings to them, about God's love in sending His Son to find them. He has shown his love for the sheep by a readiness to sacrifice comfort and a willingness to share his possessions with them. Bishop Bompas went out as a missionary in 1865. He went at three weeks' notice, because it was thought that Mr. Macdonald, of whom we shall soon speak, was seriously ill ; and he has only come home once since then, in 1874. He came that he might be consecrated Bishop. He has been so much alone as sometimes, like Alexander Selkirk, to start at the sound of his own voice. When summoned to the last Lambeth Conference of Bishops he did not come, because he was then

so far off that he could not have attended it and returned within a year. He has often been without any "certain dwelling place," but says, "Living in the Indian huts is not hard to me." Two years of this sort of life enabled him to preach to 1,500 Indians. He has felt that the Book of Job and the Psalms help him to realize God's presence, because they describe the regions of ice and snow.

" Whether my home again I see,  
Or yield on foreign shores my breath,  
Take not Thy presence, Lord, from me  
In life or death."

We must look back a few years and note that Archdeacon Hunter was the pioneer in **Mackenzie**; but he was only a visitor, who remained for one year. Mr. Kirkby succeeded him at Fort **Simpson**, and worked with zeal and energy. He received his first impetus as a missionary at a village meeting in Derbyshire, and had been subsequently trained as a schoolmaster. Mr. Kirkby took important journeys, as we shall see; and he worked as a day-labourer when his church, parsonage, and schoolhouse were building.

He started in the summer of 1862 in a little canoe called the *Herald*; and before starting a band of Christian Indians knelt with him on the river-bank and implored God's blessing. The canoe took him to **Peel**, where he spent three days in teaching; and then, with two guides, he clambered over the Rocky Mountains,



and preached the Gospel to the Tukudh Indians there. Mr. Kirkby repeated his visit during another summer. He only remained a fortnight each time ; but it pleased God to bless his work as He did that of St. Paul (Acts xiii. 48) ; for these tribes immediately abandoned heathenism, and joyfully accepted instruction in the Gospel. Murderers confessed and abandoned their sins ; women confessed to having killed their infant girls ; and a medicine man stood up and renounced his curious arts. Mr. Macdonald was sent to take charge of this Mission, and his illness was the immediate cause that took Mr. Bompas into the Mission-field.

Mr. Kirkby had been working for six years, and had been much tried one winter by scarlet fever in his family and his flock, when he was cheered by the arrival of Mr. Bompas. The latter appeared in winter, when travelling was supposed to be impossible, and he joined in the work at once. Mr. Kirkby and he were privileged to baptize 1,000 Tukudh Indians during the next few years.

Mr. (now Archdeacon) Macdonald recovered before Mr. Bompas reached him, and the latter was therefore set free for some of his fruitful journeys. Archdeacon Macdonald has continued his devoted labours for nearly forty years, and now superintends the four stations for the Tukudhs. Mr. Canham, at his own earnest request, has been placed among them at **Nutlakawayit**.

Mr. Sim worked among the Tukudhs in a devoted

and self-denying manner. He succumbed, after three years, to the severity of the climate and scarcity of food. He had tried to share everything with his people, but he had not an Indian's power of abstinence; and he died at his post in 1884.

The Eskimos observe and admire the change wrought in some Indians by Christianity. They are occasionally fed and rescued by the very Indians who would in times past have sought to surprise and massacre them. Eskimos and Indians now trade with one another. The Bishop was the first to take the Gospel to the Eskimos on the Polar Sea. He lived in their huts; but he was attacked with snow-blindness while among them, and walked for two days holding the hand of an Eskimo boy. He has proposed that Christian Eskimos from Labrador should be sent as missionaries among the Eskimos in his diocese.

The Missions among the Tukudh Indians are, as we have said, the most encouraging part of the work; but other parts have small Indian congregations. Evangelization has sometimes been carried on in these three dioceses by means that even missionaries could not trace. For instance, Mr. Mason met some Indians in 1846, who earnestly asked for baptism. It was not possible for him to examine them, and he could not therefore accede to their request; but he said that he should never forget his last interview with them. He said, "Why, you cannot read, you have never been

taught." They showed their small library, which consisted of St. John's Gospel, a hymn-book, and a prayer-book, and said that they had taught one another.

The pastoral work in the North-West requires itineration almost as much as the evangelistic work. And the latter is sometimes necessary while a missionary is stationary, because Indians arrive who have not previously heard the Gospel.

It is evident that education must be a difficult part of the work when families are so seldom long in one place. Mr. West's\* plan for the education of orphan boys has been followed by other missionaries. Bishop Horden has found Sunday-school teachers in some parts of his diocese. But in most places missionaries and their wives have themselves to be teachers in both day and Sunday schools. Bishop Bompas desires instruction in farming for one class of his people, and a diocesan school that shall train teachers for others. Mr. Peck has trained lads from among the Eskimos as teachers for their countrymen. These lads can read and understand large portions of St. Luke's Gospel.

The Indian languages are full of long-syllabled words. A sort of shorthand has now been introduced, in which signs representing syllables are used instead of letter-sounds. The long winter evenings have been used by missionaries in all parts for the translation of the Bible

---

\* See chap. xxiii.

and other books for their flocks. The scarcity of candles is sometimes a hindrance to this. An Indian said, "I try all I can to do what the Book teaches me, though I fail a great deal. I try also to teach other Indians."

Missionaries' wives in the Wild North Land have need of courage and patience. One of them lived for some time with her children in a single room, the windows of which had parchment instead of glass; and during seven months her husband was 300 miles away from her. The sun may rise at ten, and set at two o'clock. A meal may be taken in front of a fire, and yet the cups may freeze to the saucers. The bread, which never gets stale, must be thawed before it can be cut; and during some years the children can only have a piece once a week for a treat. Fish and reindeer are the principal food. Medical advice is sometimes unattainable. The lightness and dryness of the air make, however, some compensation for these hardships.

The three Bishops whose work we have spoken of in this chapter have been, and are still, C. M. S. missionaries. Bishop Horden hopes to present the Society with the endowment of the **Moosonee** Bishopric.

The Mission, by the formation of these dioceses, and in other ways, has laid foundation-stones for a Colonial Church, which may be so important to our countrymen.

The three dioceses have upwards of 9,000 Christian Indians.

CONCLUSION.—The Saviour cared for men's bodies as well as their souls. The shepherds who have followed the Indians into this bleak country tell us that small-pox and other European diseases have ravaged them, that strong drink has injured them, and that they are in constant danger of famine. And they have injured one another by cruel fights; they have been tempted into cannibalism, infanticide, and desertion of the sick and aged. The Government are now trying to protect them from strong drink, and to teach them to cultivate the ground; while medical skill might protect them from the small-pox. But the best thing done for their bodies as well as their souls has been done by those who have told them of God's love in sending His Son from heaven to be their Good Shepherd. The reception of this message has changed the torturing foe into the friendly trader, the wife-beater into a protecting husband, the unnatural woman into a loving mother or daughter.

But the missionary who goes sixty miles after one convert has more than the thought of this change to nerve him to his task. He knows that there is "joy in heaven" (Luke xv. 7) over a repentant sinner, and that one more will soon be joined to the white-robed multitude (Rev. vii.).

## THE NORTH PACIFIC MISSION.

C. M. S. Publications, especially the *Gleaner* for March and April, 1891.

The Rainbow in the North—R. T. S.

The Hydah Mission : Queen Charlotte's Islands—C. M. S.

Mr. E. Wigram's Letters, xiii.

Missionary Leaves.

INTRODUCTION.—“An enemy hath done this” (Matt. xiii. 24-30 and 38-43).

This parable lifts the veil that is between us and the spiritual world, and warns us that evil spirits are ever striving to counteract the work of the Saviour of the world.

The country which we are about to consider was one in which “the prince of this world” (John xiv. 30) was openly acknowledged as a leader. It then became the scene of one of the most striking instances of missionary success in modern times. The fruits of the Spirit (Gal. v. 22, 23) appeared.

Yet the story of the Mission is, in many respects, sad; for tares have grown up by the side of the wheat.

Many of God's servants (Matt. xiii. 27), who have watched this field from a distance, are astonished and grieved because these tares have appeared. Our Lord teaches them in this parable that they must be content to leave some questions unsolved till the time of harvest (ver. 30).

**GEOGRAPHY, &c.**—British Columbia is that part of the Dominion of Canada which is bounded on the north by Alaska, on the south by the United States, on the east by the Rocky Mountains, and on the west by the Pacific. Thirty thousand Indians are an important part of its population. The C. M. S. stations are, with one exception, in the diocese of Caledonia, which is the northern half of Columbia.

**Metlakahtla** is the station for the Tsimshean Indians. It is on the coast, and near to Fort Simpson, the principal post of the Hudson's Bay Company, not to be confounded with Fort Simpson in Mackenzie.\*

**Massett**, in Queen Charlotte's Islands, is for the Hydahs.

**Vancouver's Island**, much farther south, has one station, **Alert Bay**, for the Kwagutl Indians. This station is on an islet, between the mainland and Vancouver's Island. Fort **Rupert** is in the north of Vancouver's Island. **Kincolith**, and **Aiyansh**, on the Nass River, and **Hazelton**, on the Skeena, are some of the stations in the interior.

The country is fertile, and has rivers abounding in fish, and mines that abound in gold, copper, silver, and coal. The cold is not so severe, nor the distances so great, as in the great prairie country. The constant rain is a trouble to missionaries who wish to itinerate. Many also travel, like their brethren on the other side

---

\* See chap. xxiv.

of the Rocky Mountains, in small vessels, so that they are often "in perils of waters" (2 Cor. xi. 26); but they have hitherto been protected.

The Indians of this part differ much from one another. Some are fine-looking men, and are clever; but they were exceedingly barbarous when the Mission commenced. They never bathed nor washed; they painted themselves in a hideous manner; the chiefs had power of life and death over their slaves; and cannibalism was not unknown.

Each Tsimshean and Hydah Indian has a column or pole in front of his house. The greater the chief, the higher the pole. They value these columns, which are richly carved, so much that they declined to let the Governor-General have one, though he offered to pay highly for it. Every family has a crest; and for this crest an eagle, whale, frog, &c., may be chosen. No one must kill the animal which the crest of his family represents.

The Hydahs are so clever in making canoes that, if they knew the route to England, it is probable that they would find their way to it.

HISTORY.—Captain Cook visited Vancouver's Island in the 18th century, but thought that it was part of the mainland. It remained for Captain Vancouver to discover, a few years later, that the land now called after himself was an island. The brave pioneers of trade, Mackenzie and Fraser, visited it. Fraser came in 1806,



and since that time the country has been connected with white men through trade in fur.

One of the stories told by the Indians refers to the time that they first saw a white man. They tell how he killed a bird by pointing a stick at it, and how he made fire in a new and wonderful way!

The Hydahs of Queen Charlotte's Islands were fiercer than other Natives; and they sometimes attacked the white men's ships. They plundered an American vessel in 1854, and kept the captain and crew as prisoners till they were ransomed by the Hudson's Bay Company.

The deserted villages, the ruined houses, the rich carvings and hieroglyphs on the columns, and the quaint legends connected with them, point to a time when New Caledonia was thickly populated. The country is full of interest for the antiquarian.

The Indians are less numerous than they were in past times. This decrease is partly owing to the small-pox which raged a few years ago. Many stricken by it rushed into the sea to cool themselves; and, in consequence, they died quickly. They show a similar impatience when the measles attacks them.

The discovery of gold in 1858 caused men of all descriptions to come from California. It was necessary to preserve law and order; and British Columbia was, therefore, formed into a colony, with Victoria, on Vancouver's I., as its capital. The charter, by which

Charles II. had given it to the Hudson's Bay Company, was at the same time revoked. But the gold-diggers brought intoxicating drink with them, and the Indians drank deeply, so that many of them became raving drunkards. New regulations made by Government have, however, stopped much of the evil that ensued from the sale of strong drink.

**RELIGION.**—Many Indians of the **North Pacific** believe in a good and a bad spirit, and that rewards and punishments follow death. It is said that all Indians are interested in the state of disembodied spirits. But they turn when they are ill to the medicine men who possess, as they believe, some power connected with the unseen world. These medicine men work themselves into a frenzy; and while in this state they attack some person, or treat a dog with shocking cruelty. If a medicine man fails to cure his patient by his incantations, he is liable to be put to death.

The **North Pacific** Indians have a strange custom called *potlach*, which custom reverses the command given by our Lord in Matt. vi. 3. One chief challenges another to give away his property, or to destroy it; and whoever gives away the most is called the greatest chief. A widow will sometimes destroy or give away all her property at her husband's funeral, that her husband and herself may be exalted.

**C. M. S.**—The first time this Society sent good seed to the shores of the Pacific was at the time that

Mr. West and Mr. Jones had a school at Red River.\* Some of the chiefs' sons trained in that school came from the country beyond the Rocky Mountains. They returned, in time, to their own country, and then took pains to instruct their friends in such truths as they understood themselves; and they even induced some of these friends to observe the Lord's Day. An agent of the Hudson's Bay Company, when at work in Vancouver's Island, wrote to Mr. Jones and explained that the people earnestly desired instruction. He added that, when expresses came from Government, the Indians would send to inquire "if any new doctrine had arrived." Mr. Jones grieved over the regions of darkness, but "men slept" (Matt. xiii. 25), and he had no sower to send.

"Long since that other did his work begin."—(Matt. xiii. 39.)

It may be that the few seeds wafted at this time across the Rocky Mountains gave the Indians of the **North Pacific** the impression which they had, even before teachers came to live among them, that the white man possessed some grand secret about eternal things.

Thirty years passed, and Captain (since Admiral) Prevost came to Vancouver's Island in command of his ship. The Saviour has servants in various callings who remember His last command. Captain Prevost

---

\* See chap. xxiii.

saw the terrible state of the Indians ; he knew that gold-diggers were likely to be soon among them ; and that strong drink would make the bonds in which the Indians were held still stronger. He laid the case, on his return to England, before the C. M. S., and they stated it in the *Intelligencer*. "Two friends" then sent £500 for Vancouver's Island. Mr. Duncan, a young schoolmaster, was chosen as lay-missionary in 1856, and Captain Prevost, with the approval of the Admiralty, gave him a free passage in H.M.S. *Satellite*.

Mr. Duncan proved indefatigable and zealous. He began work at Fort Simpson, round which there were 1,500 Indians in 250 wooden houses, and found himself among horrible scenes. For instance, a slave woman was murdered in cold blood soon after his arrival ; and the medicine-man behaved with such barbarity that it is too terrible to relate. However, he was much encouraged after two or three years' work. Drunkenness and other open sins diminished, and individuals showed that their hearts and lives were changed. A chief, noted for his ferocity, and who had at one time threatened Mr. Duncan's life, became one of the believers.

Mr. Duncan saw that European traders exercised a contaminating influence on the Indians ; and the converts, who began to be numerous, wished to escape from the sights of heathenism. There was a place of great natural beauty and capabilities about seven-

teen miles from Fort Simpson. This was **Metlakahtla**. It had formerly been the home of some of the Indians. Mr. Duncan therefore moved to this place in 1862; although he could at first only induce fifty Indians to go with him. He planned an industrial settlement. It was to have its own stores, a saw-mill, a blacksmith's shop, and large carpenters' shops. All spirituous liquors were strictly prohibited. Whoever went to **Metlakahtla** was to cease to worship devils, and no longer to call in conjurors when he was sick, &c.

Mr. Duncan had not settled for more than ten days when thirty canoes arrived, bringing 300 more Indians. Legaic, the chief to whom we have alluded above, came with this party. He gave up his position as chief, and led a quiet and consistent life as a carpenter for seven years, the remainder of his life.

A church was soon built, and Mr. Duncan also had schools for men, women, and children. He printed a small Church service and some hymns. Quathray, a cannibal chief, died in the faith of Christ, weeping for his sins. Indians, who had seemed hopelessly indolent, became industrious. They learnt to make and to use soap. Drunkenness seemed extinct. Mr. Duncan went away for thirteen months, learnt various trades, and obtained brass musical instruments for his Mission. His influence with the Indians became so great, that murderers whom the Government tried in vain to seize, yielded themselves voluntarily to him, because they found the

burden of sin too great. **Metlakahtla** became a centre of light for the Indians in British Columbia; and other C. M. S. stations were formed.

The Bishop of Columbia, as well as several clerical missionaries, visited **Metlakahtla**, and baptized many Natives. The work of evangelization had so far progressed that a pastor was required for the settlement. And now the weak points in the administration of the Mission became manifest. Missionaries were sent from England, but none of them seemed able to stay long at **Metlakahtla**, though several settled at other stations.

Mr. Ridley, who had been a C. M. S. missionary in India, became in 1879 Bishop of New Caledonia, and tried hard to overcome the objection that Mr. Duncan showed to some C. M. S. rules; but he failed in his attempt. A special deputation from the C. M. S. also failed. The committee could not give way on the following two points, if other difficulties had been swept away: Mr. Duncan had not taught the Indians to read the Bible in their own tongue; nor would he consent to any of them being admitted to the Lord's Supper. He thought that they would regard it as a fetish; and he therefore put aside the commandment of God.

A separation took place in 1881; but Mr. Duncan remained at **Metlakahtla**, and used the church. The Bishop used another small building as a church. The most astonishing incident in the whole story is that Mr. Duncan should have encouraged the Indians

who acknowledged him as their leader to try to eject those Indians who remained faithful to the Church of England. The Government were at last compelled to arrest some of the leaders in an armed attack that was made upon the Mission premises. Mr. Duncan, seeing that the civil power did not support him, obtained the permission of the President of the United States to settle in Alaska. He therefore left **Metlakahtla**, with most of the Christian Indians, in 1887, leaving those who had so earnestly desired to have him as a fellow-labourer to carry on the Mission under painful circumstances. It could not, for a time, be to them other than a day of trouble, and of rebuke, and of blasphemy. But as time went on it became again possible to view **Metlakahtla** with cheerfulness.

The Bishop, who makes **Metlakahtla** his headquarters, has not, as yet, had to exclude any of those Indians whom he has admitted to Holy Communion. The Christian Indians enjoy the careful instruction which they now receive. Mrs. Ridley used to travel much with the Bishop; but **Metlakahtla** now has schools, sewing-classes, &c., to which she must attend. It has a Native Christian poet, one of whose lines, addressed to the Saviour, is translated thus :

“ I am glad ; for Thou hast gained the victory in our home.”

The wife of an old Christian said, when he was dying, to her children and grandchildren, “ Make no weeping ;

is he not now peacefully going away with Jesus?" Crime is almost unknown. The Indians are prosperous; and they do not "die out" before white people who treat them as they have been treated at this settlement. A stream of visitors come to **Metlakahtla**. These are chiefly Indians who come for instruction, but there are others of various nationalities. Chinese and Japanese are sometimes seen at church. One of the latter gave three dollars to a lady-worker for the "work of God." This lady has been trained as a nurse, and is an honorary missionary to **Metlakahtla**.

The work at **Masset** has been exceedingly interesting. Mr. Collison began the Mission in 1876, and worked patiently for two years and a half; and it pleased God to bless his labours beyond all expectation. The first Hydah convert—one who afterwards became a catechist—prized a particular New Testament to the end of his life. The inscription in this Testament was "From Captain Prevost, H.M.S. *Satellite*, trusting that the bread thus cast upon the waters may be found after many days." This book had been given to the then savage Indian twenty years before he showed it to Mr. Collison after his conversion. When the latter had been two years at work, the Hydahs received some visitors by chanting the anthem, "How beautiful upon the mountains," instead of the terrible dances which they had previously performed on these occasions.

Mr. Harrison succeeded to the charge of the Mission.



He and his wife continued to make use of singing as a means of taming the Hydahs. He said that he was supposed, when at Islington College, not to be able to sing, but that he was obliged to sing in **Masset** Church, or all the men would stop. Mrs. Harrison was obliged also to sing, or all the women would stop. The Hydahs made Mr. Harrison an Eagle, and his wife a Bear, so that each had access to a different series of feasts. Their presence at these feasts caused grace to be said; and it introduced holy words and thoughts to these poor wild men and women. Love is ingenious and sharp-sighted, and has many ways of recommending the truth. For instance, Mr. Harrison left his sick wife that he might minister to a dying chief; and when Mrs. Harrison and he went to a wedding, they accepted a seat at least twelve feet higher than the rest of the company, that they might please their big children. Some of these children were twice as old as themselves.

Hundreds have been baptized, and savage customs are almost abandoned. **Masset** has a pretty Mission church, to the consecration of which some Natives walked thirty miles. An "Old Tilikum's Church" means a service for very old people. The great difficulty with all the Hydahs is that they will say, "We are not very wicked, and our lives are better than so-and-so's."

The Indians from Vancouver's Island sent several

times to **Metlakahtla**, asking for a teacher. The head chief from Fort **Rupert** at last took the 300 mile journey himself, and repeated his request in person. Mr. Hall volunteered to go in 1877, and he still works among these Kwagutl Indians, although the principal station has been moved from Fort **Rupert** to **Alert Bay**. He found himself when he began to preach among men whom he knew to be murderers; but they appeared to drink in every word. He felt it a privilege to tell them the Word of Life, and he has continued his work to the present time. He does not confine his work to **Alert Bay**, but visits other tribes, who give him a warm welcome, so that thousands hear the Gospel. Fort **Rupert** is now an outstation. The number of converts in the Kwagutl Mission is not large, but those who sow in faith shall some day come again with rejoicing, and bring their sheaves with them (Ps. cxxvi. 6).

Mission work in the interior has steadily increased, though much that should be done is as yet unattempted. **Kincolith** is a small industrial settlement for Christian Indians, similar to **Metlakahtla**. A missionary described one of his services at **Kincolith**. It was held in a shed 90 feet long and 30 feet broad; in which he could not stand upright, and where he was nearly suffocated with smoke. He showed the Indians pictures from the "Pilgrim's Progress," and explained them; then the grim faces lit up with interest, and if he stopped,

they said, "Go on." And these pictures helped him to talk of the Christian's hope beyond the river.

Mr. McCullagh began to work as a layman at **Aiyansh**, and he is now the ordained pastor of a little flock. He visits Indian camps. When on one of these visits, he found out an old Christian, Abraham, who had worked under him at **Aiyansh**. It had been Abraham's business to remind the Christian families that they should have family prayers. He now lay in a hovel which an English farmer would not think fit for pigs. Mr. McCullagh also visited some suffering Indians who were left in utter wretchedness while the others had gone to work.

Mr. McCullagh and his family seldom have fresh meat. His life was in danger lately, because he had reported a murder to the magistrate. He has done much medical work, but has, nevertheless, been threatened because he was supposed to have caused the measles by sorcery. But he seems to be gradually winning the hearts of his people. Mr. Field is carrying on a similar work at **Hazelton**, a station that the Bishop began by spending a winter at it.

British Columbia was a single diocese when the Mission commenced. It was divided into three dioceses in 1879, when Bishop Ridley was consecrated. Vancouver's Island is not in the latter's diocese, but the Bishop of Columbia has kindly asked him to superintend the C. M. S. work in that place.

Mrs. Ridley has been a zealous missionary. She at one time held the fort at a station to which the Bishop could send no other missionary; and it was a station so out off from the coast that, while she was there, the Bishop went to England and returned without being able to communicate with her.

The Bishop has a little Mission-vessel, the *Evangeline*, and its crew have morning and evening prayers with him. And sometimes, during his travels, the sounds of hymns sung by other Indians reach him. He once approached a house where he hoped to sleep, and became aware that the unconscious Indians were praying for him and for other ministers. This was a moment that was worth many journeys.

He takes medicines about with him, which the Indians want to swallow only too quickly. The ignorance of the Indians as to medicine has caused all North-West American missionaries to give away simple drugs; but the **North Pacific** has now a medical missionary.

There are many unevangelized Indians at Victoria, and other places.

The Bishop lately told us in a letter of a chief who came 250 miles to ask for a teacher who would take the Word of Life to his people. The Bishop wrote to some of his missionaries, thinking it possible that they might be able to visit this tribe. He gave one of their answers as a sample of the others, "I feel I cannot leave my

fifteen villages and 2,000 souls even to enter on such an inviting field." The Bishop despaired and thought that the "Prince of darkness would win the tribe that had been offered to the Crucified One." The happy sequel to this story is that friends have subscribed sufficient money to enable him to engage a teacher who shall sow in this field.

Much of the schoolwork has to be done by missionaries and their wives. The schools are attended by adults as well as children. Phonetic spelling is used. It sometimes happens that one tribe goes away for some reason, and another takes its place; so that the missionary finds himself with the same school and different pupils. Missionaries wish for boarding-schools that the young may be kept from bad influences.

Translations have been made in each of the Missions, and some missionaries, besides translating the New Testament, &c., have made primers which have helped the Indians to learn to read. The printing-press is a useful auxiliary.

The Mission has more than 1,000 adherents.

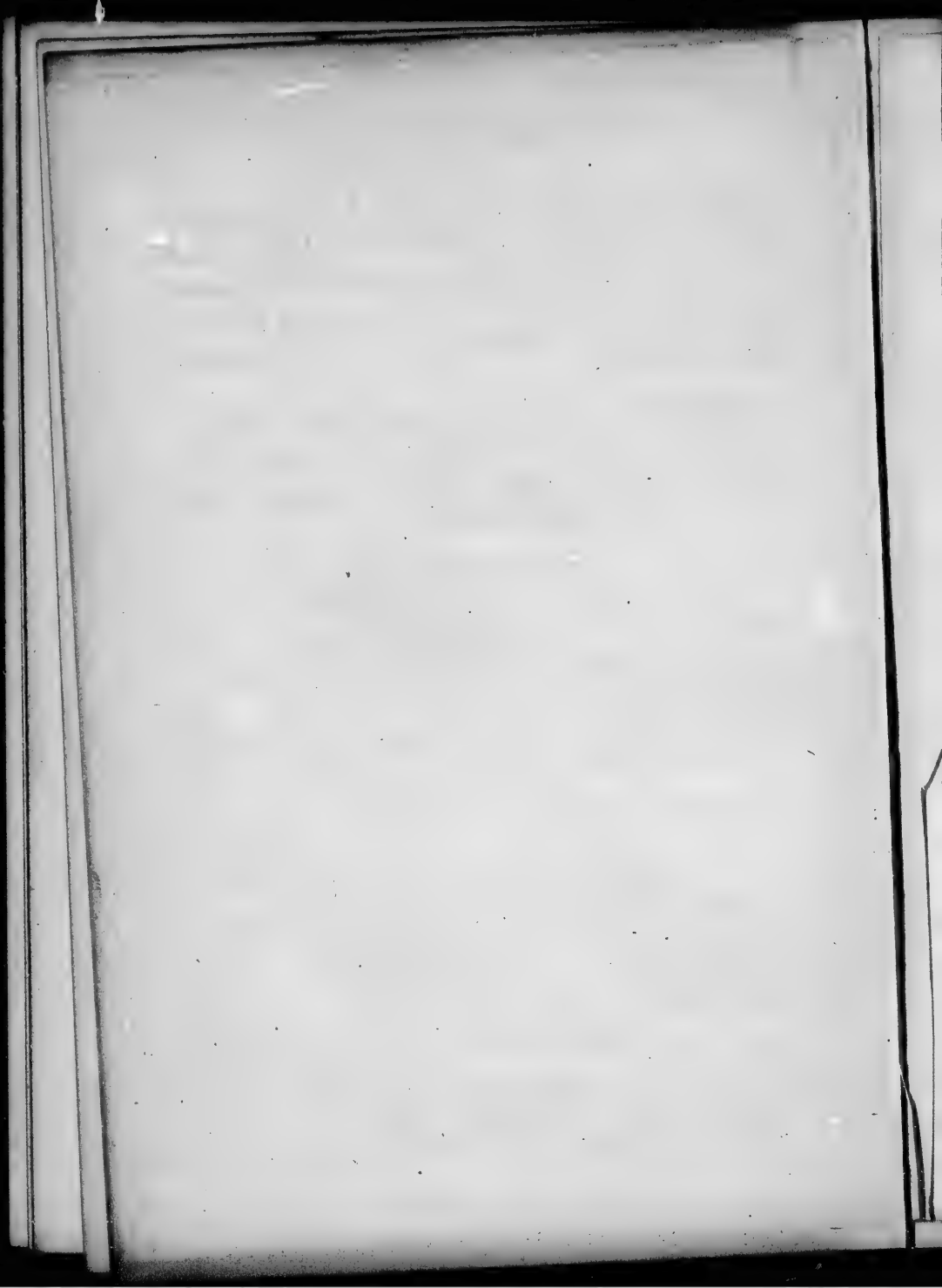
CONCLUSION.—The Parable of the Tares speaks of only one Sower, the Son of Man (Matt. xiii. 37). We learn from this that our words and actions will bring forth no fruit worthy to be taken into the barn (ver. 30) unless we have spoken and acted as members of Christ's body. St. Paul said that he spoke "not in the words which man's wisdom teacheth, but which the Ho'y

Ghost teacheth" (1 Cor. ii. 13). Let us, therefore, look to our great Head for instruction and for example, and be careful lest we unduly exalt any fellow-labourer.

The parable also teaches us that we are not competent judges of one another's motives and characters (Matt. xiii. 29, 30).

Finally, we see the joy that awaits those that have patiently and faithfully followed their Master, when missionaries and converts shall at last meet in the kingdom of their Father (ver. 43).

" No death to fear, no cross to bear.  
No more to hear His truth denied ;  
To know sin cannot enter there—  
Safe on the other side."

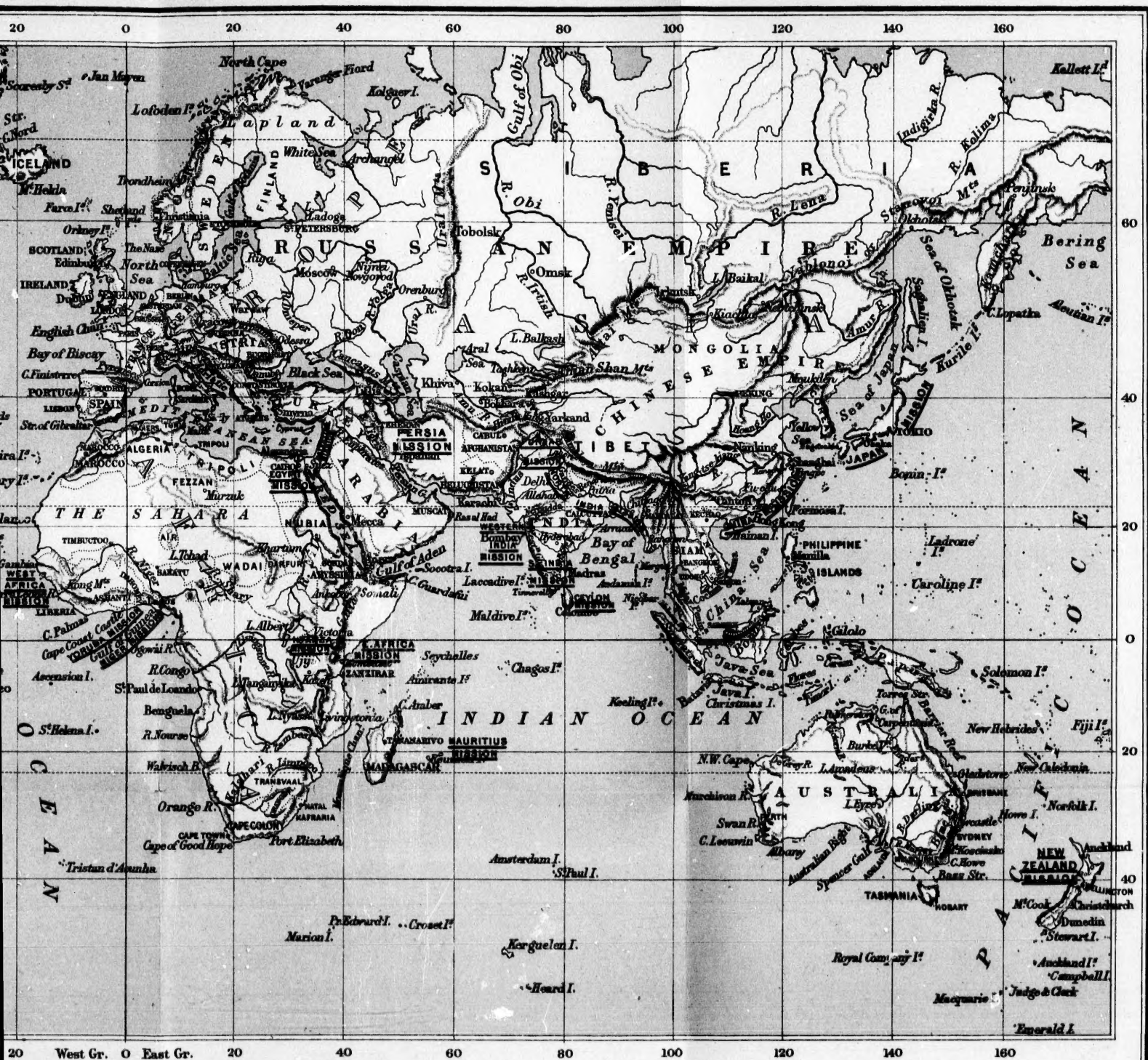




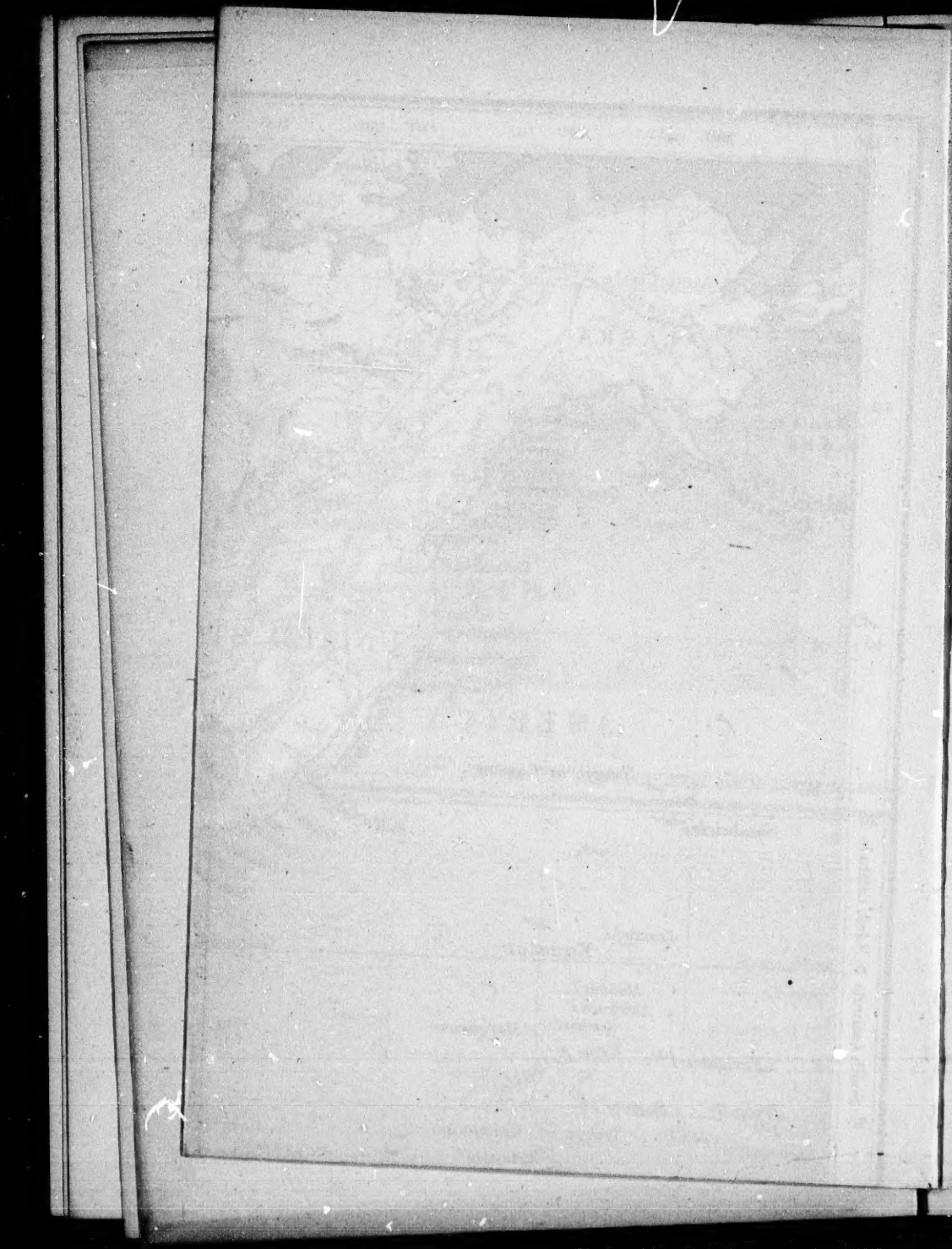




# THE WORLD.







BY THE SAME AUTHOR.

---

BRIEF SKETCHES  
OF  
C.M.S. WORKERS.

A Series of Short Biographies  
OF  
LEADING MEN IN THE MISSION WORLD  
CONNECTED WITH THE C.M.S.

---

*ALREADY PUBLISHED.*

Fcap. 4to, Paper Covers, 2d. each.

THE REV. HENRY VENN, B.D.

THE RIGHT REV. BISHOP VALPY FRENCH.

THE RIGHT REV. BISHOP RUSSELL.

---

*To be completed in about 25 Numbers.*

---

London :

JAMES NISBET & CO., 21 BERNERS STREET, W.